



The Book of Psalms

WELLHAUSEN

THE SACRED BOOKS
OF THE
Old and New Testaments

A NEW ENGLISH TRANSLATION

With Explanatory Notes and Pictorial Illustrations



PREPARED BY

eminent Biblical scholars of Europe and of America

AND EDITED WITH THE ASSISTANCE OF

HORACE HOWARD FURNESS

BY

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BALTIMORE



PART 14

The Book of Psalms

TRANSLATED BY

J. WELLHAUSEN



New York

DODD, MEAD, AND COMPANY

1898

London

JAMES CLARKE AND COMPANY

Stuttgart

DEUTSCHE VERLAGS-ANSTALT

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Book of Psalms

A NEW ENGLISH TRANSLATION

With Explanatory Notes

AND AN APPENDIX ON THE MUSIC OF THE ANCIENT HEBREWS

BY

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English Translation of The Psalms

BY

HORACE HOWARD FURNESS

ENGLISH TRANSLATION OF THE NOTES BY JOHN TAYLOR

ENGLISH TRANSLATION OF THE APPENDIX BY J. A. PATERSON



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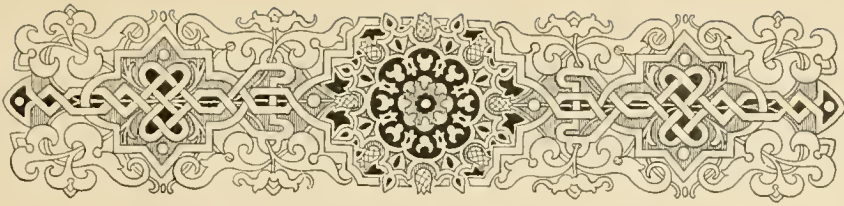
PAUL HAUPT



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Introductory Remarks



THE present rendering of the Old Testament is not a revision of the Authorized Version, but a New Translation from the Hebrew, in modern English. The aim has been to render the sense of the original as faithfully as possible rather than to sacrifice that sense in order to give a literal translation.

This new Translation appeals to all interested in the Bible. The Explanatory Notes are free from technical details which have no interest for the average reader. We had no desire (as the translators of the Authorized Version say in their Preface) *to weary the unlearned, who need not know so much; and trouble the learned, who know it already.* The reader may rest assured, however, that all variations from the Authorized Version in the present Translation are the results of the ripest Biblical scholarship of the present generation both in Europe and in America. The translation is based throughout on the new critical edition of the Hebrew text of the Old Testament, published under the auspices of the Johns Hopkins University, Baltimore.

Departures from the Received Text are indicated by special marks, whereby the reader can see at a glance whether a variation is based on parallel passages, or on the authority of the Ancient Versions, or is merely a conjectural emendation, &c. These critical marks are, designedly, so unobtrusive as not to interfere with the comfort of the ordinary reader; they are mainly intended for the benefit of those who are interested in the details of textual criticism.

Explanation of Critical Marks.

(1) < > (*i. e.* V = *Versions*) indicate a reading adopted on the authority of the Ancient Versions (*Septuagint, Targums, Peshita, Vulgate, &c.*, in reference to which the reader may consult the Preface to the Authorized Version, also the List of Abbreviations below, p. ix, under LXX, Pesh., Targ., Vulg.):

(2) < > (*i. e.* c = *conjecture*) indicate Conjectural Emendations.

(3) < > (*i. e.* 2, the first letter of the Hebrew word נקוד *niqqûd* 'punctuation') indicate changes involving merely a different division of the consonantal text, or a departure from the vowel-points which the so-called Masorites added to the original consonantal text in the eighth and ninth centuries A. D.

(4) ° ° (*i. e.* Q = *Qêrê*) indicate that the marginal reading (Heb. *Qêrê* 'what is to be read') has been adopted instead of the *Kêthib* 'what is written.'

- (5) * indicate changes introduced by reason of Parallel Passages.
 (6) * indicate Doubtful Words or Passages.
 (7) * indicate deviations from the Received (or Masoretic) Text, suggested by the Versions as well as by Parallel Passages.
 5 (8) < indicate departures from the Masoretic reading of the consonantal text, which are supported by the Ancient Versions.
 (9) In cases where critical marks occur without any letters or words between them (<, <., &c.), Omissions are indicated, based on the Versions or on Conjectural Emendations, &c.
 10 (10) * indicate words implied, but not expressed, in the Hebrew. These marks, therefore, take the place of *italics* in the Authorized Version.
 (11) [] indicate Transposed Passages, the traditional position of the words in the Received Text being marked by [], while the transposed words are enclosed in []; see *e. g.* Ps. 35.7.
 15 (12) | indicates transposition of the Masoretic “;” which marks the end of a verse in the Hebrew Text.
 (13) indicate Corrupt and Unintelligible Passages.
 (14) * * * * indicate Lacunæ in the Hebrew Text.

Explanation of Colors.

- 20 Older incorporated documents or later sections in Biblical Books of a composite character are printed on backgrounds of different colors. The explanation of the colors employed in the Books of Isaiah and of Judges is given on p. 132 of the Notes on Isaiah and on p. 46 of the Notes on Judges, respectively.

Footnotes.

- 25 Words or passages printed as notes at the bottom of the pages of the translation represent subsequent additions to the original text; *cf.* Notes on Judges, p. 47, ll. 5 ff.; Notes on Isaiah, p. 209, ll. 33 ff.

Marginal Figures.

- 30 In the Explanatory Notes the figures in the margin on the right refer to the chapters and verses commented on; the figures in the margin on the left merely number the lines. On those pages, however, where there are no references to chapters and verses in the margin the line-numbers are placed in the outer margin. In the Translation the lines are always numbered in the inner margin, while the traditional numbers of the chapters and verses are 35 placed in the outer margin.

Heavy-faced Numerals.

Heavy-faced numerals are used instead of Roman letters to distinguish the number of the chapter from the number of the verse; *e. g.* Ps. 88, 8 = Psalm lxxxviii, verse 8; but Pss. 88. 89 = Psalm lxxxviii and Psalm lxxxix.

References to Biblical Passages.

- References to Biblical passages follow, throughout, the Authorized Version, not the Hebrew Text. It is well known that the division of the chapters is occasionally not the same in the Hebrew and in the English Bibles; and that the title of a Psalm, where it consists of more than two words, is usually 45 reckoned in Hebrew as the first verse.

Untranslated Hebrew Words.

A few Hebrew words have been left untranslated, viz. *ben*, the Hebrew word for *son* (e. g. *Isaiah ben-Amoz* = *Isaiah, the son of Amoz*); *Sheól* (Heb. *shē'ól*), the abode of departed spirits, the habitation of the dead (Greek *Hades*); *Asheráh*, the sacred post or pole, the wooden symbol of a goddess, beside an altar (see Notes on Judges, p. 57, l. 32; p. 69, l. 22); *Negeb*, the steppe-like region in the South of Palestine (see Notes on Judges, p. 49, l. 8); *Arabah*, the great geologic depression extending from the Dead Sea to the eastern gulf of the Red Sea (see Notes on Judges, p. 64, l. 39; cf. Notes on Isaiah, p. 159, l. 14); *Selah* at the end of certain stanzas in the Psalms (see Notes on the Psalms, p. 165, l. 8); *Satan*, in Hebrew = *adversary, accuser* (see Notes on Ps. 109, 6); *Hallelujah* (Ps. 104, 35 &c.) = Praise ye JAH (a shorter form of JHVH); *Sabaoth* (cf. Jas. 5, 4; Rom. 9, 29 = ls. 1, 9) in the name JH'VH Sabaoth, JHVH of the Hosts, i. e. the God of the armies of Israel (1 Sam. 17, 45; cf. Pss. 44, 9; 60, 10 = 108, 11). For JHVH, see below, List of Abbreviations, p. viii. 15

Transliteration of Oriental Names.

All Biblical names are given in the form used in the Authorized Version. In the transliteration of other Hebrew words, or of modern Oriental (Arabic) names, the vowels have their Italian sounds: *â* is like the *a* in *far* or *father*; *î* is the *i* in *marine*; and *û* = *oo* in *cool*; *ê* = *a* in *name*; short *ï* = *i* in *pin*; 20 &c. (e. g. *Tel-Abû-Qudês* = *Tel-Aboo-Koodace*). As to the consonants, *j* and *y* are pronounced as in English; *q* has about the same sound as English *c* in *cool* (not as *k* in *keel*, or *qu* in *queen*); ' is the Arabic *Ain*, the voiced form of the Arabic *h* which may be described as a stronger variety of our *h*; *kh* is the guttural *ch* in German or Scotch *loch* (Spanish *x* or *j*); *ç* is a modification of 25 our *s* (with an *inner rounding*) which affects the pronunciation of the following vowels (e. g. *çîn*, not = *seen*, but more like *sane*; *çâ* = *saw*, &c.). In the majority of English books of a popular character the letters *k* and *s* are used for *q* and *ç*, respectively (e. g. *el-Aksa* for *el-Aqçâ*; see *Psalms*, p. 235, l. 41).

Spelling.

English readers who object to the 'American' spelling, *honor*, &c., may be referred to HENRY SWEET'S *New English Grammar* (Oxford, Clarendon Press, 1892), p. xi and § 1710, &c., or to Dr. MURRAY'S remarks on the spelling of *ar* in the *New English Dictionary on Historical Principles* (Oxford, Clarendon Press).

35

Abbreviations.

The following List includes a large number of abbreviations which would not require explanation if the present Translation were for the exclusive use of American or English readers.

&c. stands for And others, or, and so forth (Lat. *et ceteri, ceteræ, cetera*, respectively).

1, 2, 3, &c., before the name of a Biblical book, stands for First Book, Second Book, Third Book, &c., respectively: 1 Kings is the First Book of Kings; 2 Sam. = the Second Book of Samuel; 3 Psalms = the Third Book of Psalms. 4 Isaiah = the fourth part

of the Book of Isaiah in the present 40 Translation, &c.

², or 3, &c., after the title of a book (e. g. Notes on Isaiah, p. 157, l. 19), stands for second or third editions, respectively.—For D², E², &c., see D, E, 45 &c.

^a stands for first part (or first line) of a verse. Subdivisions of parts of verses are indicated by ^a ^β, respec-

- tively; *e. g.* 2, 14^{ab} (*Judges*, p. 54, l. 36) refers to the second clause (^b) of the first part (^a) of the verse (*and delivered them to spoilers who despoiled them*). The first clause of the second half of the verse (*and he sold them into the power of their enemies on all sides*) would be v. 14^{ba}.
- A. D. = In the year of our Lord
10 (Lat. *Anno Domini*).
Am. = Amos.
Ant. = Antiquities, especially the work of the Jewish historian Josephus (137-100: A. D.) on Jewish Antiquities.
15 ARV = Authorized and Revised Versions.
AV = Authorized Version.
AV^M = Authorized Version, margin.
20 ^b = Second part (or second line) of a verse; see ^a.
Bar. = Baruch.
B. C. = Before Christ.
Bibl. = Biblical.
25 ^c = Third part (or third line) of a verse; see ^a.
c., or C. = Chapter.
cc., or CC. = Chapters.
ca. = about (Lat. *circa*).
30 Cant. = Song of Solomon (*Canticæ*).
cent. = Century.
cf., or Cf. = Compare (Lat. *confer*).
Chr., or Chron. = Chronicles.
35 col., or Col. = Column.
Col. = Colossians.
Cor. = Corinthians.
^d = Fourth part (or fourth line) of a verse; see ^a.
40 D = Deuteronomy, or the author of Deuteronomy; see Notes on Judges, p. 46, l. 15; p. 53, l. 10.
D² = Deuteronomistic editors.
Dan. = Daniel.
45 Dent. = Deuteronomy.
E = East.
E = Ephraimitic Writer; see Notes on Judges, p. 46, l. 24.
E² = Later additions to E; see
50 Notes on Judges, p. 46, l. 40.
Eccl., or Eccles. = Ecclesiastes.
ed. = Edition.
e. g. = For example (Lat. *exempli gratiâ*).
- ENE = East-North-East.
Eph. = Ephesians.
esp. = Especially.
Esth. = Esther.
Ex., or Exod. = Exodus.
Ez., or Ezek. = Ezekiel.
f. = and the following verse (or line, or page, &c.).
ff. = and the following verses (or lines, or pages, &c.).
fig., or Fig. = Figure.
Gal. = Galatians.
Gen. = Genesis.
H = The Law of Holiness (Lev. 17-26); see Notes on Leviticus, p. 56.
Hab. = Habakkuk.
Hagg., or Hagg. = Haggai.
Heb. = Hebrew, or Epistle to the Hebrews.
Her. = Herodotus.
Hom. = Homer.
Hos. = Hosea.
ib., or *ibid.* = In the same place (Lat. *ibidem*).
i. e. = That is (Lat. *id est*).
Il. = Iliad.
in. = inch, or inches.
Inscr. = Inscription.
Is., or Isa. = Isaiah.
J = Judaic Writer; see Notes on Judges, p. 46, l. 23.
Jas. = James.
JE = The Prophetic Narrative of the Hexateuch, composed of J and E; see Notes on Judges, p. 46, ll. 26, 41; p. 53, l. 35.
Jer. = Jeremiah.
JHVH = the Hebrew name of the Supreme Being, erroneously written and pronounced *Jehovah*. The true pronunciation seems to have been *Yahway*; see Notes on the Psalms, p. 163, ll. 36 ff.
Jon. = Jonah.
Jos., or Josh. = Joshua.
K. = Kings.
l. or L. = Line.
ll. or LL. = Lines.
Lam. = Lamentations.
Lat. = Latin.
lb. = Pound (Lat. *libra*).
lbs. = Pounds.
l. c. = In the place before cited (Lat. *loco citato*).

conscience. Whosoever attempteth any thing for the public (specially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be glouted upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue.

5 For he that meddleth with men's religion in any part meddleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering.

But now what piety without truth? What truth, what saving truth, without the word of God? What word of God, whereof we may be sure, without the

10 Scripture? The Scriptures we are commanded to search, John 5, 39; Esa. 8, 20. The Scripture is not only an armor, but also a whole armory of weapons, both offensive and defensive; it is a fountain of most pure water springing up unto everlasting life. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.^a

15 But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may

20 come by the water. Indeed without translation into the vulgar tongue, the unlearned are but like children at *Jacob's* well (which was deep)^b without a bucket or something to draw with; or as that person mentioned by *Esay*,^c to whom when a sealed book was delivered with this motion: *Read this, I pray thee*, he was fain to make this answer: *I cannot, for it is sealed.*

25 The godly learned were not content to have the Scriptures in the language which themselves understood, but also for the behoof and edifying of the unlearned, which hungered and thirsted after righteousness,^d and had souls to be saved as well as they, they provided translations into the vulgar for their countrymen. So that to have the Scriptures in the mother tongue is not a

30 quaint conceit lately taken up, but has been thought upon, and put in practice of old, even from the first times of the conversion of any nation; no doubt because it was esteemed most profitable to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm: *As we have heard, so we have seen.*

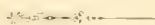
35 Many men's mouths have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, and ask what may be the reason, what the necessity, of the employment. Hath the Church been deceived, say they, all this while? We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that

40 though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Was their translation good before, Why do they now mend it? Was it not good, Why then was it obtruded to the people? We will answer them briefly with St. *Hierome*: *Do we condemn the ancient? In no case; but after the*

45 *endeavors of them that were before us, we take the best pains we can in the house of God.* Blessed be they, and most honored be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls!

Now what can be more available thereto, than to deliver God's book unto

50 God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit. As St. *Augustine* saith:

^a Psalm 1, 2^b John 4, 11^c Isaiah 29, 11, 12.^d Matth. 5, 6.^e Psalm 48, 8.

Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way.

5 Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense every where) we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as for example, if we translate the

10 *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one where *journeying*, never *traveling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, &c., thus to mince the matter, we thought to savor more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is

15 the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? Use one precisely, when we may use another no less fit as commodiously?

A godly Father^a in the primitive time reporteth that he was much abused for turning *cucurbita*^b (to which reading the people had been used) into

20 *hedera*.^c Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings.

We might also be charged (by scoffers) with some unequal dealing towards a great number of good *English* words. If we should say, as it were, unto

25 certain words: Stand up higher, have a place in the Bible always; and to others of like quality: Get you hence, be banished for ever; we might be taxed peradventure with St. *James's* words, namely, *To be partial in ourselves, and judges of evil thoughts*.^d

Lastly, we have on the one side avoided the scrupulosity of the Puritanes,

30 who leave the old Ecclesiastical words, and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *Church*; as also on the other side we have shunned the obscurity of the Papists, in their *azymes*, *tunike*, *rational*, *holocausts*, *præpuce*, *pasche*, and a number of such like. We desire that the Scripture may speak like itself, as in the language of *Canaan*,

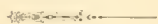
35 that it may be understood even of the very vulgar.

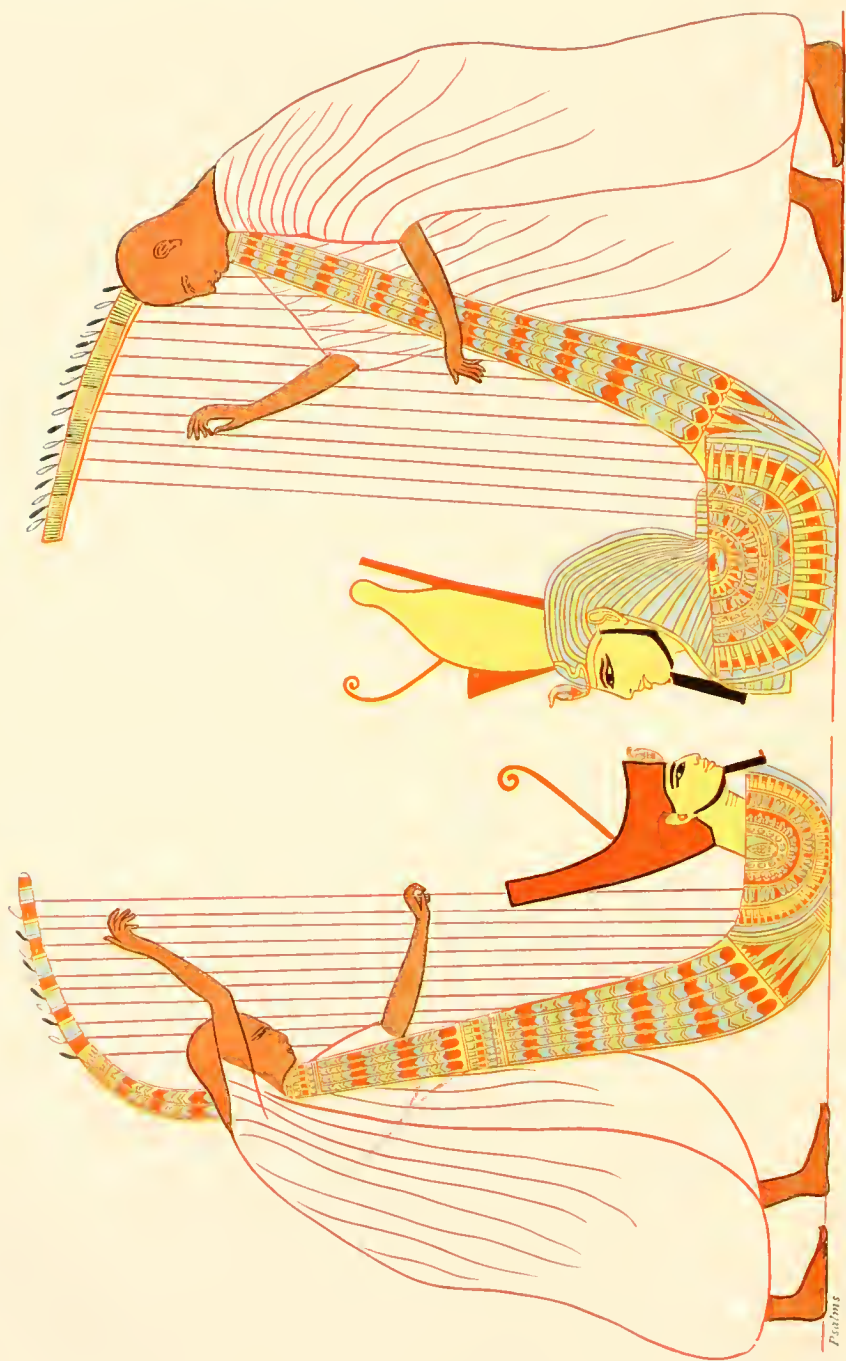
Many other things we might give thee warning of, gentle Reader, if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of His grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the

40 veil from our hearts, opening our wits that we may understand His word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them, neither prefer broken pits before them. Others have labored, and you may

45 enter into their labors. O receive not so great things in vain. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice, *It is a grievous thing to neglect a great fair, and to*

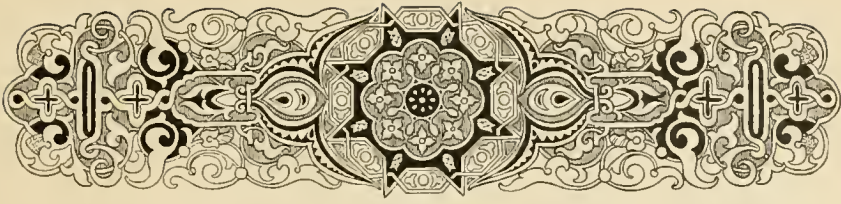
50 *seek to make markels afterwards*. Amen."

^a St. Jerome (about 400 A. D.).^b gourd (Jonah 4, 6).^c ivy.^d Jas. 2, 4.



EGYPTIAN HARPERS

(See p. 229, ll. 12-13)



The Psalms



Book 1



Psalm 1.

1, 1



APPY the man who follows not the counsel¹ of
Nor treads the path of sinners, [the wicked,
Nor sits in the company of scoffers,
2 But delights in the Law of JHVH,² 5
And on that Law meditates day and night!³
3 He is like a tree planted by the water-side,
Which brings forth fruit in due season
And whose leaf never withers;
All that he does, prospers. 10

4 Not so the wicked; <not so>;

They are like chaff which the wind scatters away.

5 Therefore the wicked cannot stand in the judgment,⁴

Nor sinners in the congregation of the righteous.

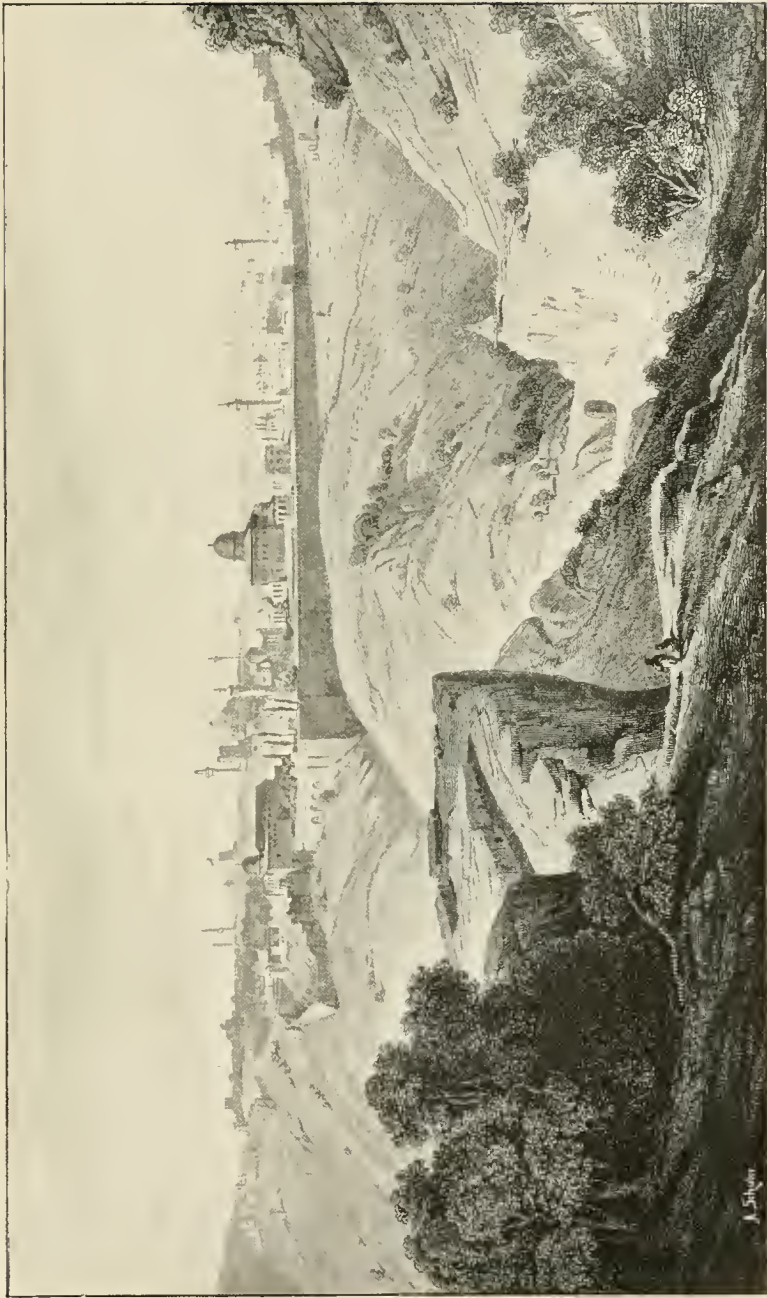
6 For JHVH gives heed to the course of the righteous, 15

But the course of the wicked is ruin.⁵



el-Aksa

Dome of the Rock



P. 235

To face p. 2

THE HOLY MOUNTAIN OF ZION

(See p. 235, No. 2)

- 3, 4 I call upon JHVH aloud,
From His holy mountain He answers. *Selah.*
5 I lay me down, and I sleep;
I awake, for JHVH sustains me.
6 I fear not hundreds of thousands, 5
Who are marshaled on all sides against me.
7 Arise, O JHVH! help me, my God!
Thou shatterest the jaws of all who are foes to me.
Thou breakest the teeth of the wicked.
8 Victory belongs unto JHVH. 10
Bestow on Thy people Thy blessing! *Selah.*

Psalm 4.

For the Liturgy.¹ With String-Music. Psalm of David.

- 1 **W**HEN I call, answer me, Thou God who rightest me!²
 In the throng of afflictions, Thou makest room for me; 15
 To me be Thou gracious, and give ear to my prayer!
 2 How long, O ye men, will ye be obstinate?
 Why seek ye vanities, why seek ye lies? *Selah.*
 3 But know ye, that JHVH shows me wonderful favor;
 JHVH will hear when I call upon Him. 20
 4 Stand ye in awe, and sin not!
 Commune with yourselves on your bed, and be still!³ *Selah.*
 5 Bring the right sacrifices!
 Trust ye in JHVH!
 6 Many are saying: "Nevermore can we see happiness!" 25
 Show us, O JHVH, on high, the light of Thy countenance!
 7 Thou puttest joy in my heart,
 More than in time of the harvests of grain and of wine.
 8 In peace I lie down, yea, and I slumber;
 Thou, JHVH, alone makest me dwell in security. 30

Psalm 5.

For the Liturgy. With Wind-Instruments. Psalm of David.

- 1 **G**IVE ear to my words, O JIHVH,
To my meditation give heed!
2 List to my cry, my King and my God!
For to Thee do I pray.

- 6 I water my couch with my tears ;
 7 My face is all sunken with sorrow,
 It is wrinkled, because of my foes.⁴
- 8 Depart from me, all evil-doers!
 For JHVH gives ear to my weeping.⁵ 5
- 9 JHVH gives ear to mine imploring,
 My prayer He accepts.
- 10 All my foes will be shamed and sore frightened,
 They will quickly draw back in disgrace.

Psalm 7.

10

‘Ode’ of David which he sang to JHVH, because of Cush,¹ the Benjamite.

- 1 **O** JHVH, my God, I seek shelter with Thee,
 Save me from all my pursuers, and rescue me,
 2 Lest like a lion ‘they’ rend me,
 With ‘no’ helper near, and no one to rescue. 15
- 3 O JHVH, my God, if I have dealt ‘wickedly’,
 If on my hands there be any wrong,
 4 If I have done evil to him who is at peace with me
 * * * * *
 * * * * *² 20
- And delivered him who is without cause mine enemy,
 5 Then let the foe bait my soul, hunt it down,
 And trample my life to the earth,
 And in the dust stretch mine honor!³ *Selah.*

- 6 Arise in Thy wrath, O JHVH! 25
 Lift up Thyself against the fury of my oppressors!
 ‘Awake’ for me, ‘at’ the judgment ‘which’ Thou hast appointed,
 7 ‘When’ the assembly of the peoples encompass Thee.
 Be Thou ‘enthroned’ on high above them.⁴
- 8 JHVH judges the peoples; 30
 Judge Thou me, O JHVH,
 According to my righteousness and integrity!
 9 May the malice of the wicked come to an end,
 And mayst Thou make firm the righteous!
 God ‘is’ righteous, 35
 And proves the heart and the mind.⁵

9, 16 JHVH has made Himself known; He has sat in judgment;
In his own deed the wicked himself is ensnared.
[*Higgaion*⁵ *Selah*.]

17 The wicked must go back to Sheol,⁶
All the heathen forgetful of God.

18 The poor are not forgotten for ever,
Nor the hopes of the pious lost for all time.

19 Arise, O JHVH, let not man⁷ be triumphant,
Let the heathen from Thee receive judgment!

20 Over them place a master, O JHVH, 10
That the heathen may learn they are mortals.⁷ *Selah.*

Psalm 10.¹

1 **W**HEREFORE, O JHVH, dost Thou still stand afar?
Veiling Thine eyes in times of distress?

2 The wicked in their arrogance are persecuting the godly. 15
Let them be ensnared in the plots they devise!

3 For the wicked, to his heart's content, pursues his folly . . .
And he who is greedy for spoils despises and casts away

4 The wicked in high-blown pride— [JHVH.
 "He does not punish, there is no God," is ever his thought. 20

5 He is always successful,
Thy judgments are far overhead, out of his sight;
He puffs² at all his opposers.

6 He thinks to himself: I cannot be shaken,
I shall ever remain free from misfortune. 25

7 Full of curses is his mouth, full of fraud and iniquity,
Under his tongue³ are sorrow and mischief.

8 He sits in lurking places nigh to villages,
In secret he murders the innocent,
His eyes search out the helpless.

9 He lurks in ambush, like a lion in a thicket,
He lurks to seize on the godly,
To seize on the godly

10 He stoops down, he crouches,
And the helpless fall into his clutches. 35

11 He thinks to himself: God forgets it,—
He hides His face,—He never sees it.

12 Arise, O JHVH, lift up Thy hand, O God!
 Forget not the godly!

Psalm 12.

For the Liturgy. In the Eighth Mode. Psalm of David.

- 12, 1 **H**ELP me, O JHVH; love is clean gone,
 And faithfulness vanished from men!
- 2 Lies do they speak to one another, 5
 With glozing lips and double heart do they talk.
- 3 Cut off, O JHVH, all lips that gloze
 And every tongue that is braggart
- 4 Of those who say: We join in league with our tongues,
 Our lips are with us! who, then, can master us?— 10
- 5 "Because of the stress of the godly, because of the groans of
 Will I now arise," says JHVH;¹ [the poor
 "Whoso longs for me, him will I place out of danger."
- 6 The speech of JHVH is speech that is pure,
 Silver seven times purified in earthen crucibles. 15
- 8 On all sides the godless are strutting
 When what is base has the upper hand among men.
- 7 Thou wilt preserve us, O JHVH;
 From a breed such as this for ever protect us.²

Psalm 13.

20

For the Liturgy. Psalm of David.

- 1 **H**OW long, O JHVH? Wilt Thou for ever forget me?
 How long wilt Thou hide Thy face from me?
- 2 How long must my mind be troubled,
 With cares in my heart, every day? 25
 How long must my foe triumph over me?
- 3 Look hither, and answer, O JHVH, my God,
 Make bright mine eyes, lest I sleep on into death,
- 4 And my foe¹ may then say: I have mastered him;
 And mine opposers exult because I am tottering. 30
- 5 I trust in Thy loving-kindness;
 Let my heart exult because of Thy help;
 I will sing praises to JHVH, because He has favored me.

Psalm 14.

For the Liturgy. Of David.

- 14, 1 **T**HE fools¹ thought in their heart:
 "There is no God."
 They acted disgracefully, abominably; 5
 No one among them did good.
- 2 JHVH looked down from heaven on man
 To see if wise men were there
 Who inquired after God.
- 3 All were gone astray, corrupt every one of them; 10
 None did good there,—not a single one.
- 4 "Shall not those evil-doers be made to feel,
 Who eat up my people, as one eats up bread,
 And who do not call upon JHVH?"²
- 5 Thereupon a trembling seized them; 15
 For God is with the race of the righteous.
- 6 Ye would fain bring to nought the faith³ of the godly
 That JHVH is his refuge.
- 7 Ah, if out of Zion would only come Israel's help,
 Through JHVH's turning the captivity⁴ of His people! 20
 Then would Jacob exult, yea, Israel rejoice.

Psalm 15.

Psalm of David.

- 1 **O** JHVH, in Thy tent, who dares to sojourn?¹ 25
 On Thy holy mountain, who dares to dwell?
- 2 He who lives blamelessly, and practices righteousness,
 And speaks from his heart what is true,
- 3 Who utters no slander with his tongue,
 Does no wrong to another,
 And his neighbor he does not calumniate, 30
- 4 "Pompous arrogance" he despises,
 The God-fearing man he respects,
 He pledges his word to his neighbor, and keeps it,
- 5 He puts not out his money at interest,²
 And cannot be bribed to injure the innocent. 35
 He who does this, for all time³ cannot be shaken.

- 18.5 Ropes of Sheol enringed me,
Snares of death confronted me.
- 6 I called, in my need, upon JHVH,
And I cried to my God;
In His palace He heard my voice,
My cry reached His ears.
- 7 Then the earth rocked and reeled,³
The foundations of mountains trembled,
Quaked, because He was enraged.
- 8 Smoke ascended from His nostrils,
Consuming flames out of His mouth,
And forth from Him flashed coals of fire.
- 9 He bowed the heavens, and came down,
Clouds of darkness beneath His feet.
- 10 He rode on the Cherub,⁴ and flew,
On the wings of the wind He swooped down.
- 11 In darkness He wrapped Himself;
About Him, as His covert,
Dark waters and a thick cloud.
- 12 At the brightness before Him clouds vanished,
+Lo+, hail-stones and coals of fire.
- 13 JHVH thundered in the heavens,
The Most High made His voice to be heard.^a
- 14 His arrows He shot, and scattered them.
Lightnings He hurled, and affrighted them.
- 15 The bed of the sea was then seen,
The foundations of the earth lay bare,
At Thy threatening, O JHVH,
At the fierce breath of Thy wrath.
- 16 He reached from heaven, and grasped me,
And forth from the vasty deep drew me,
- 17 He rescued me from my mighty foes,
From my haters, for they were too strong for me.
- 18 They confronted me in the day of my calamity;
But JHVH became my stay,
- 19 And led me forth into an unconfined space;
He set me free, for in me He takes pleasure.

- 18, 39 Thou didst gird me with strength for the fray,
 And didst bow mine opposers beneath me.
 40 My foes Thou didst force to turn their backs to me,
 My haters I rooted out.
 41 They cried, but there was none to help; 5
 To JHVH;⁵ but He answered them not.
 42 I ground them to dust which the wind whirls away,
 Like the mire in the street I «trampled» them. [deliver me,
 43 From the midst of the feuds of «my» people⁶ Thou didst
 Thou didst place me at the head of nations: 10
 People that I knew not serve me,
 44 On the hearing they obey me,
 Sons of a strange land fawn on me,
 45 Sons of a strange land «despair»,
 And trembling come forth from their castles. 15
- 46 All hail to JHVH! Blessed be my Rock!
 High above all, God, my Help!
 47 The God who has granted me vengeance,
 And «subjected» the nations to me!
 48 Who freed me from my foes, 20
 And raised me above mine opposers,
 And rescued me from outrage.
 49 Therefore do I thank Thee among the heathen, O JHVH,
 And sing praises to Thy Name,
 50 Who lends mighty aid to His king, 25
 Shows favor unto His anointed,
 To David and to his descendants for ever.⁷

Psalm 19.

For the «Liturgy». Psalm of David.

- 1 THE heavens recount the glory of God, 30
 And the firmament proclaims His handiwork.
 2 The day utters it to the day,¹
 And the night shows knowledge to the night.²
 4 Their «voice» sounds on through every land,
 To the end of the world, their speech. 35

19, 3 ¹without speech, without words, without sound of their voice²

19, 4 * * * * *

It is there³ He has prepared a tent for the sun,

5 And thence he comes forth, as, from the bridal chamber, the
And rejoices, like a hero, to run his course. [bridegroom,

6 From one end of heaven he sets out, 5
And to the other holds his winding way,
And nothing from his fervor can be hid.⁴



7 The Law of JHVH is perfect, refreshing the soul,
The ordinances of JHVH are sure, making wise the simple.
8 The precepts of JHVH are right, rejoicing the heart, 10
The commandment of JHVH is
pure, enlightening the eyes.⁵

9 The religion of JHVH is clean, enduring forever,
The statutes of JHVH are true, and altogether righteous.
10 They are more in value than gold, yea, than much fine gold, 15
Sweeter than honey and the droppings from the comb.

11 By them Thy servant is also warned,
To keep them brings a rich reward.

12 But who can perceive +his+ errors?
Of those committed unawares hold me guiltless! [me not, 20
13 And protect Thy servant from the arrogant,⁶ that they rule
Then shall I be blameless, and free from gross transgression.—

14 *May the words of my mouth and the meditation of my
heart be acceptable to Thee,*
*O JHVH, my Rock and my Deliverer!*⁷ 25

Psalm 20.

For the «Liturgy». Psalm of David.

1 JHVH answer thee¹ in the day of distress!
The Name of the God of Jacob protect thee!
2 May He, from the sanctuary, send succor to thee, 30
And with aid from Zion uphold thee!
3 May He remember all thy gifts,
In thy sacrifice may He find pleasure! *Selah.*
4 Thy heart's desire may He vouchsafe to thee!
Every purpose of thine may He bring to pass, 35

- 20, 5 That with joy we may shout over thy victory,
And <boast> ourselves of the Name of our God!*
- 6 Now do I know that JHVH helps His anointed,
And will answer him from His holy heaven
With mighty deeds of deliverance by His right hand. 5
- 7 There are those who trust in chariots and horses,
But we in the Name of JHVH, our God
- 8 They fall, and sink down <to ruin>,
But we arise, and again stand upright.
- 9 O JHVH, help Thou the king! 10
<Do Thou> answer us when we call!

Psalm 21.

For the Liturgy. Psalm of David.

- 1 **I**N Thy protection the king rejoices, O JHVH!
 2 And in Thy help how greatly he exults! 15
 3 Thou hast vouchsafed him the desire of his heart,
 The petition of his lips Thou hast not denied. *Selah.*
 4 Thou meetest him with blessings of prosperity,
 On his head Thou settest a crown¹ of pure gold.
 5 He asked of Thee life—that Thou hast given him, 20
 Long life, for ever and ever.
 6 Through Thy help great is his glory,
 With glory and honor hast Thou clothed him.
 7 Thou makest him blessed for ever,
 Thou hast made him rejoice with delight in Thy presence.² 25
 8 For the king trusts in JHVH, [shaken.
 Through the goodness of the Most High he shall not be
 9 Thy hand will reach all thy foes,
 Thy right hand will reach those who hate thee. [thy face.
 10 Thou wilt be to them a furnace of fire when thou showest 30
 JHVH in His wrath will destroy them, and fire devour them.
 11 Their fruit wilt thou sweep from the earth,
 And their descendants from among men.
 12 When they revolve evil against thee,
 And plot a crafty device—they shall not effect it. 35

21, 12 For thou wilt put them to flight,
And aim at their face with thy bowstring.

13 Arise, O JHVH, in Thy might,
That of Thy power we may sing, and to Thee we may play.

Psalm 22.

5

For the "Liturgy". To the tune of "The Hind of the Dawn." Psalm of David.

- 1 MY God, my God, why hast Thou forsaken me?
Far aloof from mine invocation, from my wailing en-
treaty.
- 2 By day do I call, O my God, yet Thou dost not answer, 10
And by night do I find me no rest.
- 3 Yet Thou art the Holy One,²
Thy throne is laid on Israel's songs of praise.³
- 4 On Thee our fathers built their trust,
They trusted, and Thou didst deliver them. 15
- 5 On Thee they called, and they escaped;
They trusted, and were not disgraced.
- 6 No man am I, but a worm,
A by-word of the people, and of all sorts despised.⁴
- 7 Whoever sees me, jeers, 20
Makes mouths at me, and tosses the head—⁵
- 8 "Let him lay his cares on JHVH, let JHVH help him,
And pluck him forth; for in him He takes pleasure."
- 9 Yet, Thou art He who delivered me out of the lap of my
My trust when I lay on her breast; [mother, 25
- 10 On Thy charge was I thrown from the hour of my birth,⁶
From my mother's lap onward, Thou art my God.
- 11 Keep Thou not far from me; danger is nigh,
And no helper is there at hand.
- 12 Strong bullocks encompass me,⁷ 30
Bulls of Bashan⁸ have beset me round.
- 16 Dogs encompass me,
A crew of villains encircle me.^a

- 22, 13 Their mouths gape open wide at me
 Like a ravening, roaring lion.
- 14 Like water am I poured out,
 All my limbs are disjointed;
 My heart is like wax,
 And melts in my bosom. 5
- 15 Dry as a sherd is my throat,
 And my tongue cleaves to the roof of my mouth.
 In the dust of death Thou dost stretch me!
- 17 I can count all my bones. 10
 My enemies stare, and on me feast their eyes.
- 18 My garments they part among them,¹⁰
 For my vesture do they cast lots.
- 19 But be not Thou far off, O JHVH!
 My Strength, to mine aid do Thou hasten! 15
- 20 Deliver my life from the sword,
 My lonely life¹¹ from the power of dogs.
- 21 Save me from the jaws of the lion,
 My wretched life¹² from the horn of the unicorns.
- 22 I will proclaim Thy Name to my brethren 20
 And praise Thee in the assembly.
- 23 Ye who fear JHVH, praise Him!
 All ye children of Jacob, honor Him!
 All ye children of Israel, stand in awe of Him!
- 24 For the misery of the miserable He has neither despised nor 25
 Nor has He veiled His face from them; [disdained,
 When they cried to Him He has heard. [congregation,
- 25 From Thee springs my praise, when I sing in the great
 In the presence of those who fear Him will I pay my vows.
- 26 The godly eat, and are satisfied. 30
 The followers of JHVH praise Him.
 May your hearts revive for ever! [JHVH.
- 27 All the ends of the earth shall reflect, and return unto
 All the races of the heathen shall adore Thee.¹³
- 28 For to JHVH belongs the kingdom, 35
 Lord is He over the heathen.
- 29 Him only all the proud¹³ of the earth shall worship,



I



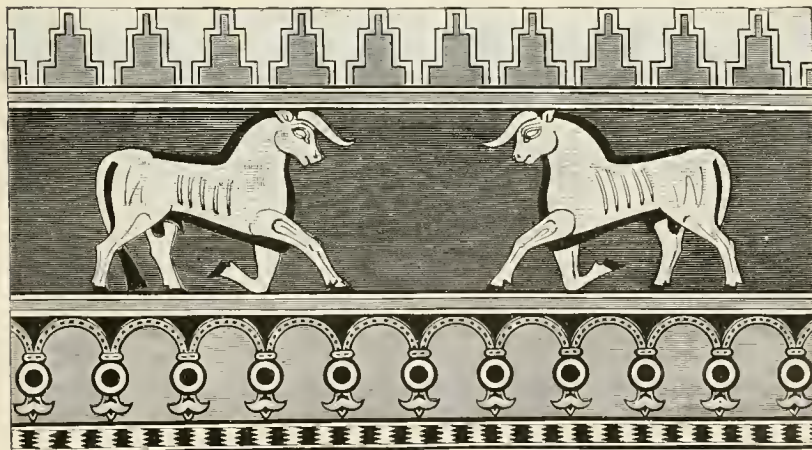
II



III



IV



V

Psalms

To face p. 20

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(See p. 172)

- 24 And never swears falsely.
5 He will receive blessing from JHVH,
And righteousness from God, his Help.
6 This is the circle of those who inquire after Him,
Who seek Thy face, O God of Jacob!³ *Selah.* 5
7 Lift up your heads,⁴ ye gates!
Lift yourselves up, ye primeval⁵ doors,
That the king of glory may come in!
8 Who is the King of Glory?
JHVH, the Mighty, the Hero, 10
JHVH, the Hero in battle.
9 Lift up your heads, ye gates!
Lift yourselves up, ye primeval⁵ doors,
That the King of Glory may come in!
10 Who, then, is the King of Glory? 15
JHVH Sabaoth, He is the King of Glory. *Selah.*

Psalm 25.¹

Of David.

- 1 **F**OR Thee, O JHVH, my heart longs.^a
 2 In Thee do I trust, let me not be disgraced,
 Lest mine enemies triumph.
 3 Surely, they who hope in Thee will not be disgraced;
 But faithless traitors²—they will be disgraced.
 4 Make Thy ways known to me, JHVH!³
 Teach me Thy paths.
 5 Let me walk in Thy truth, and teach me,
 For Thou art God, my Help,
 -And- in Thee do I hope evermore.
 6 Remember Thy compassion,⁴ O JHVH, Thy loving-kindness
 Ever thus from the first.
 7 Remember not the sins of my youth,⁵ nor my transgres-
 According to Thy mercy remember Thou me, [sions;
 For Thy goodness' sake, O JHVH.
 8 Gracious and upright is JHVH;
 Therefore to sinners He makes known the way.

- 28, 6 Blessed be JHVH!
 For the voice of my prayers He has heard.
 7 JHVH is my strength and my shield;
 In Him my heart trusted, and in Him I found help.
 Hence my heart shouts for joy, and Him will I praise with 5
 8 JHVH is the strength of <His people>, [my song.
 Of His anointed,³ the all-saving stronghold.
 9 Help Thou Thy people!
 Bless Thou Thy heritage!
 Feed and sustain them for evermore! 10

Psalm 29.

Psalm of David.

- 1 **A**SCRIBE to JHVH, ye Sons of God,¹
 Ascribe to JHVH honor and praise!
 2 Ascribe to JHVH all honor due to His Name! 15
 Kneel ye before Him in holy adornment.²
 3 The voice of JHVH <resounds> over waters,³
 The God of majesty³ thunders,
 JHVH <thunders> over great waters.
 4 The voice of JHVH is mighty, 20
 The voice of JHVH is glorious.
 5 The voice of JHVH breaks cedars,
 Yea, JHVH breaks in splinters the cedars of Lebanon,
 6 He makes o Lebanon skip like a calf,
 And Sirion⁴ like a young unicorn. 25
 7 The voice of JHVH cleaves <rocks>;
 The voice of JHVH shoots forth <flames>.
 8 The voice of JHVH makes the wilderness tremble;
 JHVH makes the wilderness of Kadesh⁵ tremble.
 9 The voice of JHVH makes hinds cast their fawns, 30
 Yea, strip:s the leaves from the forests,
 And, in His palace, all things say: Glory!
 10 JHVH has taken His <judgment> scat⁶ to bring on a deluge,
 And as King He is throned to all eternity.
 11 JHVH imparts strength⁷ to His people, 35
 JHVH blesses His people with welfare.

- 31 And, for Thy Name's sake, Thou wilt lead me and guide me.¹
 4 Thou wilt draw me forth from the net they have laid for me.
 Thou art my stronghold.
 5 I commit my life to Thy hand;
 Thou deliverest me, O JHVH, Thou faithful God! 5
 6 Those who regard vain idols I hate;²
 I trust in JHVH.
 7 Let me exult³ and rejoice in Thy kindness;
 For Thou hast looked on my misery, Thou hast noted (the
 oppression) of my soul. 10
 8 To the hand of the foe Thou hast not surrendered me,
 But hast planted my feet on broad ground.
 9 Be gracious to me, O JHVH; for I am in trouble,
 Mine eyes, my soul, and my body are worn out with grief.
 10 My life is passing in sorrow, 15
 And my years in groaning;
 My strength is failing, because of my sin,⁴
 And my bones are marrowless | because of my foes.⁵
 11 To my neighbors I am become a sore derision,
 And to my acquaintance a terror. 20
 Whoso sees me abroad flees from me.
 12 I am vanished from remembrance, like one who is dead,⁶
 And am become like a cast-away vessel of clay.
 13 I hear the talking of many—terror encompasses me!⁷—
 While they conspire together against me; 25
 They purpose to take my life.
 14 As for me, I trust, O JHVH, in Thee,
 I say: Thou art my God,
 15 In Thy hand are my fortunes;
 Free me from the hand of my foes and pursuers. 30
 16 Make Thy face shine on Thy servant,
 Help me in Thy loving-kindness!
 17 Let me not be, O JHVH, disgraced, for I call upon Thee;
 The wicked—let them be disgraced and ruined, and go down
 18 Be those lying lips struck dumb, [to Sheol! 35
 Which against the righteous speak insolence,
 In arrogance and in contempt!
 19 Ah, how great is the goodness
 Which Thou layest up for those who fear Thee,

33, 17 Vain the help of the horse,
It rescues not by its great power.
18 Lo, the eye of JHVH is on those who fear Him,
Who rest their hope on His kindness,
19 To deliver their souls from death, 5
And in days of famine to keep them alive.
20 Our soul waits on JHVH,
He is our Help and our Shield.
21 In Him our heart rejoices,
In His holy Name we trust. 10
22 Be Thy loving-kindness, O JHVH, over us,
According as we hope in Thee.

Psalm 34.

Of David; when he feigned madness before Abimelech,¹ and was driven away by him, and departed. 15

א	1	BLESS JHVH at all times; His praise is ever in my mouth.	
ב	2	My soul boasts itself of JHVH; Let the pious hear, and rejoice.	
ג	3	Magnify JHVH with me, And let us, together, exalt His Name!	20
ד	4	I sought JHVH, and He answered me, And delivered me from all +my+ anguish.	
ה	5	Gaze on Him, and <ye will be> radiant <with joy>; <Ye> will not be abashed.	25
ו	6	Here is one who is pious, whose call JHVH heard, And helped him out of all troubles.	
ז	7	The angel of JHVH encamps About those who fear Him, and rescues ² them.	
ח	8	Taste ye ³ and see that JHVH is gracious; Happy the man who with Him seeks protection.	30
ט	9	Fear JHVH, ye His holy ones; For they who fear Him suffer no lack.	
י	10	Lions may famish and hunger, But they who fear JHVH lack no good thing.	35
יא	11	Come, listen to me, ye children, The fear of JHVH ⁴ I will teach you.	
יב	12	Dost thou desire to live? Dost thou wish days, for the enjoyment of happiness?	

- י 34, 13 +Then+ guard thy tongue from evil, .
 And thy lips from speaking guile,
 ד 14 Cease from evil, and do good,
 Seek peace, and pursue it.
 פ 16 The face of JHVH is turned against evil-doers 5
 That He may root out their memory from the earth.⁵
 ע 15 The eyes of JHVH +are turned+ to the righteous,
 And His ears to their cry.
 צ 17 They call, and JHVH hears,
 And plucks them out of all troubles. 10
 ק 18 JHVH is near to those who are broken-hearted,
 And those who are crushed in spirit He helps.⁶
 ר 19 Many the sorrows of the righteous,
 But out of them all JHVH delivers him.
 ש 20 His every bone +JHVH+ guards, 15
 Not one of them is broken.⁷
 ת 21 Misfortune will slay the wicked,
 And haters of the righteous will be condemned.
 22 *JHVH redeems the lives of His Servants, [demned.⁸*
Whosoever takes refuge with Him will not be con- 20

Psalm 35.

Of David.

- 1 **O** JHVH, battle with those who battle with me!
 War against those who war against me!
 2 Grasp shield and buckler! 25
 Rise up to assist me! [suers,
 3 Make ready the spear and the battle-ax against my pur-
 Say to my soul: "Thy Help am I."
 4 Abashed and disgraced be they who are seeking my life,
 May they go backward, and be put to shame, they who 30
 are plotting my harm!
 5 Be they like chaff before the wind,
 While the angel of JHVH drives them on!
 6 Let darkness and slipperiness be their path,
 While the angel of JHVH pursues them! 35
 7 For without cause have they spread [] their net for me,
 Without cause have they dug for me [a pit].
 8 May ruin overwhelm them unawares!

- 35, 25 That they may not say to themselves: "Aha, so would we
have it!"
That they may not say: "We have swallowed him up!"
- 26 May they be abashed and confounded who joy in my sorrow,
And be clothed in shame and disgrace who are arrogant 5
to me.
- 27 +But+ may they shout for joy and rejoice, who have my
right at heart;
Let them say: "Hail to JHVH, who has the welfare of His
servant at heart." 4 10
- 28 Then my tongue shall proclaim Thy righteousness,
And Thy glory, all the day long.

Psalm 36.

For the 'Liturgy'. Of the Servant of JHVH, David.

- 1 **A** MUTINOUS spirit +dwells+ with the wicked¹ deep in 15
There is no fear of God before his eyes. [-his+ heart;
2 He makes his +words+ smooth in his +sin+,
His sin +is+ the instructress of his+ +tongue+.
- 3 Outrage and deceit are the words of his mouth;
He has ceased to have wisdom and goodness. 20
- 4 Outrage he devises while in bed;
He walks forth in a road that is naught;
Evil he does not abhor.
- 5 O JHVH, Thy goodness +reaches+ up to+ the heavens,
Thy faithfulness up to the firmament. 25
- 6 Thy righteousness is like the mountains of God,
Thy judgments +like+ the great deep.²
Man and beast³ Thou helpest, O JHVH.
- 7 How precious is Thy goodness, O God! [wings!⁴
The children of men take refuge under the shadow of Thy 30
8 They sate themselves with the fat of Thy house,
From the stream of Thy pleasures Thou givest them drink.
- 9 For with Thee is the well-spring of life;
By means of Thy light we see light.
- 10 Continue Thy goodness to those who know Thee, 35
And Thy righteousness to the upright in heart.
- 11 Let not the foot of arrogance meet me,⁵
Nor the hand of wickedness drive me⁵ forth.

- 37 But the righteous JHVH protects,
18 JHVH knows the «days» of the righteous,
And their possession remains for ever.
19 In the day of misfortune they will not be disgraced,
In time of famine they will be satisfied. 5
20 For the wicked perish;
And the enemies of JHVH, like a «brand» in the «oven»,
Vanish; they go up in smoke.
21 The wicked borrows, and does not repay,
But the righteous is charitable, and gives. 10
22 Those whom He blesses will possess the land,
But those whom He curses will be rooted out.
23 Firmly planted by JHVH will be the footsteps of that man
In whose walk He delights.
24 Should he fall, he is not laid prostrate;
For JHVH will take hold of his hand. 15
25 I have been young, and now am I become old,
Yet never have I seen a righteous man forsaken,
Nor his offspring begging for bread.
26 He is ever charitable and ever lending, 20
And to his family a blessing «is assured».
27 Shun evil, and do good,
So wilt thou ever dwell «in the land».
28 For JHVH loves the right,
And His faithful ones He does not forsake! 25
29 «The evil-doer will be utterly destroyed»,
And the race of the wicked extirpated.
30 The righteous possesses the land,
And dwells therein for ever. 30
31 The mouth of the righteous utters wisdom,
And his tongue speaks truth.
32 The Law of his God is in his heart,
His steps are not unsteady.
33 The wicked lies in wait for the righteous,
And seeks to slay him. 35
34 But JHVH does not forsake him in «grief»,
Nor lets him be found guilty at the trial.³
35 Hope in JHVH, and keep His way,
Then will He exalt thee that thou mayst possess the land;
On the extirpation of the wicked thine eye shall feast. 40
I saw a wicked man, duxuriant



Book 2



Psalms 42 and 43.

*For the 'Liturgy',
Maskil of the Sons of Korah.¹*

42, 1



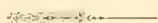
As a hind pants for water brooks, 5
So pants my soul for Thee, O God.
My soul thirsts for God, for the living God:
When shall I come, and behold God's face?²
My tears are become my bread day and night,
While all the day long they say to me: Where now 10
I think thereon, and my soul melts,— [is thy God?
How I went to the house of God
Amid joyous shouts and praise in the jubilant fes-
tival march.

5 Why art thou cast down, O my soul, and why sighest 15
thou deeply within me?

Wait on God, for even yet I shall thank Him
As my Helper and as my God!³

6 My soul is cast down within me, therefore on thee do I think,
Thou diminutive mountain, above all the land of Jordan and of 20
7 Flood calls to flood in the sound of Thy heavy showers,⁵ [Hermon!⁴
All thy surges and billows go over me.⁴

9 To God, my Rock, I say: Why dost Thou forget me?
Why must I walk in sadness, oppressed by my foes?



42, 8 'by day JHVH summons His goodness, and by night is His praise mine, a
prayer to the God of my life⁶

- 44 Our body cleaves to the ground.
 26 Arise to our aid,
 And, for Thy goodness' sake, free us !

Psalm 45.

For the Liturgy. To the tune of The Lilies.¹ Of the Sons of Korah. 5
Maskil, Love-Song.

- 1 MY heart overflows with a theme that is good,
 What I +now+ speak is a poem² on the King.
 My tongue is the pen of a scribe who is skilled.
 2 Beyond +other+ men, thou art favored with beauty, 10
 Over thy lips grace has been poured,
 Therefore, for ever hast thou God's blessing.
 3 Buckle thy sword on thy hip, O thou Hero,³
 Thy dignity and thy majesty. [of right,
 4 Hail to thee ! march on, for the cause of truth and . . . 15
 And wonderful deeds thy right hand will show thee. [King,
 5 Thine arrows pierce +home+ [] in the heart of the foes of the
 [Nations shall under thee fall to the ground].
 6 Thy throne +will stand+⁴ for ever and ever,
 The sceptre of thy dominion is a sceptre of righteousness. 20
 7 Thou lovest the right, and wickedness hatest,
 Hence is it that God, thy God, has anointed thee
 With oil of gladness above thy companions;⁵ [+fragrant+.
 8 +With+ myrrh, and +with+ aloes, and cassia thy garments are
 From ivory palaces +comes music of+ strings +to+ delight thee.⁶ 25
 9 Daughters of kings are some of thy jewels,
 On thy right stands thy bride in gold +brought+ from Ophir.
 10 Hearken, O Daughter,⁷ and look, and bend down thine ear,
 Think no more of thy folk and the house of thy father.
 11 And should ever the King long for thy beauty— 30
 He, forsooth, is thy lord, so be to him subject.
 12 * * * * * and the Maiden of Tyre;⁸
 The richest nations,—with gifts do they fawn on thee.
 13 Sheer splendor is the king's daughter,
 +Pearls woven+ in gold is her garment. 35
 14 On parti-colored +cushions+ is she brought to the King ;
 Virgins in her train, her playmates, +conduct her+ in+to the
 15 She is escorted amid joyous acclamations, [palace+.
 She enters the palace of the King.

- 45, 16 Thy⁹ sons¹⁰ will step into the place of thy fathers.
 Throughout the land, thou wilt make them princes.
 17 I will make thy name glorious for all generations,
 Hence, nations will praise thee for ever and ever.

Psalm 46.

5

*For the «Liturgy». Of the Sons of Korah. «With Elamite instruments».
 Song.*

- 1 GOD is our Refuge and Stronghold,
 A Help well proved in distress.
 2 Therefore we fear not, though the earth bubble, 10
 And though mountains shake in the heart of the sea.
 3 Let its billows roar, and foam,
 Let mountains quake at its uproar:¹
 JHVH Sabaoth is with us,
 The God of Jacob is our Fortress. *Selah.* 15
- 4 A brook, whose waters make glad the city of God,
 Is The Most High in «His» habitation.²
 5 God is in the midst of her, therefore she totters not;
 God helps her, when the morning dawns.
 6 Nations rage, kingdoms totter, 20
 Thunder rolls, till the earth trembles:
 7 JHVH Sabaoth is with us,
 The God of Jacob is our Fortress. *Selah.*
- 8 Come hither, and behold the works of JHVH,
 What signs He sets on the earth! 25
 9 Who, throughout the world, suppresses wars,
 Bows He snaps, spears He breaks,
 Chariots He burns with fire.³
 10 "Be still, and know⁴ that I am God,
 I triumph over the nations, I triumph over the world." 30
 11 JHVH Sabaoth is with us,
 The God of Jacob is our Fortress! *Selah.*

48, 7 They were scattered as though by an east-wind,
Which dashes to pieces ships of Tarshish.³

8 Even as we have heard,⁴ so have we found it
In the city of JHVH Sabaoth, the city of our God :
God preserves it for ever. *Selah.* 5

9 Thy goodness, O God, we bring to our mind
In the midst of Thy temple. [to the ends of the earth,⁵

10 As is Thy Name, O God, so is also Thy praise spread abroad
Full of righteousness is Thy right hand.

11 Mount Zion rejoices, the daughters of Judah exult, 10
On account of Thy judgments.

12 Circle Mount Zion, and walk round about it,
Reckon its towers,

13 Mark well its wall,⁶ examine its palaces,
That ye may recount it to later generations ; 15

14 For this is God, our God, for ever and ever,
He will guide us [].⁷

Psalm 49.

For the Liturgy. Of the Sons of Korah. [With Elamite instruments].
Psalm. 20

1 **H**EAR this, all ye peoples,
Attend, all ye dwellers in the world !¹

2 +Common+ people as well as +noble+ men,
Rich and poor together.

3 My mouth speaks wisdom, 25
My heart's meditation is knowledge.

4 To a sententious precept² I bow down mine ear,
I begin on the cittern my song of instruction.

5 Why should I fear in days of misfortune,
When the malice of mine opposers surrounds me, 30

6 Who put their trust in their wealth,
And boast of the extent of their riches ?

7 Yet, no one can buy himself³ off,
None make payment to God for himself.⁴

49, 9 "so that he may live on to eternity, and see not the pit

- 49, 8 The ransom of *his* soul is *too* dear, and there is for ever
 10 For the prudent and wise men die, [an end of him.
 The fool and the dolt alike perish,
 And leave their riches to others;
 11 *Graves* are their houses for ever, 5
 Their dwelling for all time to come;
 Even should they have called whole countries their own:
 12 Man does not continue in lordliness,
 He is like to the beast that is slaughtered.⁴
- 13 This is their fate who are full of self-confidence, [*Scelah.* 10
 And *the end* of those in whose speech men take pleasure.
 14 Like sheep *unresisting* they are thrust down into Sheol,
 Death is their herdsman,^a
 Their form soon falls to decay,
 Sheol is become *their* *dwelling*. 15
 15 God alone can redeem my life
 From the hand of Sheol when it seizes me.⁶ *Scelah.*
 16 Be not thou fretted when a man is rich,
 When the splendor of his house increases.
 17 For, all this, at his death, he does not take with him, 20
 And nought of his splendor follows him *thither*.
 18 Even if, when alive, he esteems himself fortunate,
 And men say in his praise, that he is prosperous,
 19 Yet he goes, none the less, to the generation of *his* fathers
 Who behold the light nevermore: 25
 20 Man does not *continue* in lordliness,
 He is like to the beast that is slaughtered.

Psalm 50.

Psalm of Asaph.

- 1 **T**HE God of the gods, JHVH, spoke; 30
 Then trembled the earth from the East to the West.
 2 From Zion, the crown of beauty, God lightened forth,^b
 3 Consuming fire before Him,
 And round about Him a mighty storm.



49, 14 ^a and the upright rule over them⁵

*

50, 3 ^b May our God come, and not be silent!¹

- 50, 4 To the heaven above He called
 And to the earth, so that He might judge His people :
 5 " Gather to me my faithful ones,
 Who by sacrifices have made a covenant with me !"²
 6 Thereupon the Heavens declared His righteousness, 5
 And that God was about to judge. *Selah.*
- 7 Hearken, O my people, I would speak,³
 Of thee, O Israel, would I complain,
 I am God, thy God !
 8 Not for thy sacrifices do I reproach thee, 10
 Verily, thy burnt-offerings are to me ever-present.
 9 I wish for no cattle out of thy house,
 Nor male goats out of thy folds.
 10 For every wild beast of the forest is mine,
 The cattle on the everlasting mountains. 15
 11 I know all birds of the mountains,
 And the roaming throngs of the plain are in my mind.
 12 If I were hungry I need not tell thee,
 For mine is the earth and its fulness.
 13 Do I eat the flesh of bulls ? 20
 Or drink the blood of goats ? —
 14 Offer to God the sacrifice of thanksgiving,
 And pay to the Most High thy vows,
 15 And call upon me in the time of need,
 Then I will save thee, and thou shalt honor me !⁴ 25
- 16 But to the wicked God says :
 What right hast thou to reckon up my laws,
 And to speak of my covenant with thy lips !
 17 Inasmuch as thou hatest discipline,
 And castest my words behind thee ! 30
 18 Seest thou a thief, thou joyest in his company,
 And with adulterers thou makest common cause.⁵
 19 Thou dost not restrain thy mouth from evil,
 And thy tongue weaves malice.
 20 Thou sittest and pratest about thy brother, 35
 Thou givest a thrust at thy mother's son.
 21 This thou dost, and must I be silent ?
 Thou thinkest that I am -even- such as thou art ? —
 I will punish thee, and let thee see how the case stands.

- 50, 22 Mark it well, ye God-forgetting !
 Lest I tear you to pieces, and none shall save you. [ing,
 23 He honors me, who offers to me the sacrifice of thanksgiv-
 And he who «pays his vows» shall joy in my help.

Psalm 51.

5

*For the «Liturgy». Psalm of David; when the prophet Nathan came to him,
 after David had visited Bath-sheba.¹*

- 1 **O**UT of Thy goodness, O God, be Thou gracious to me ;
 By Thy great mercy, blot out my transgressions!²
 2 Wash me thoroughly from mine iniquity, 10
 And from my sin do Thou cleanse me !
 3 For I myself do acknowledge these my transgressions,
 And to my eyes is my sin ever-present.
 4 Against Thee alone have I sinned,³
 And done what to Thee is displeasing, 15
 That Thou mayst be right in Thy sentence,
 And, in Thy judgment, be blameless.
 5 In iniquity, verily, was I begotten,
 And in sin did my mother conceive me.⁴
 6 Yea, faith and trust—it is these that Thou lovest, 20
 Grant me, then, insight into the mystery.⁵
 7 Purify me with hyssop, that I may be clean,
 Wash me, that I may be whiter than snow.
 8 Make me hear «sounds of» joy and of gladness,
 That «even» the bones Thou hast crushed may rejoice. 25
 9 From my sins veil Thy face,
 And all my iniquity do Thou blot out.
 10 In me, O God, create a clean heart,⁶
 And a spirit that is steadfast renew in my breast.
 11 Cast me not off from Thy presence, 30
 And Thy holy spirit, do not take from me.⁷
 12 Give me once more the glad sense of Thy help,
 And strengthen Thou me with a spirit that is joyous.
 13 Then will I teach apostates Thy ways,
 That the sinners to Thee may return. 35
 14 Save me from bloodshed,⁸ O God, Thou God of my help,
 Then my tongue will praise Thy righteousness aloud.

- 51, 15 Open Thou my lips, O Lord,
 That my mouth may make known Thy praise.
 16 For in sacrifice hast Thou no pleasure,—else would I offer it;
 Burnt-offerings Thou dost not desire.
 17 The sacrifice to God is a spirit that is broken, [despise. 5
 A heart that is broken and crushed, O God, Thou dost not
 18 In Thy graciousness do good to Zion,⁹
 Build up the walls of Jerusalem! [delight,
 19 Then in true offerings, the burnt and the whole, wilt Thou
 Then shall bullocks be brought to Thine altar. 10

Psalm 52.

*For the 'Liturgy'. Maskil of David, when Doeg, the Edomite, came
 and told Saul, saying to him: David is come into the
 house of Ahimelech.¹*

- 1 **W**HY dost thou swagger with malice, thou mighty man,² 15
 «Against those who are faithful» at all times?
 2 That which thou thinkest, is ruin,
 Like a sharpened razor, thy tongue.^a
 3 Thou preferrest evil to good,
 Thou hadst rather tell lies than the truth. *Selah.* 20
 4 All kinds of pernicious speeches thou lovest,
 Thou deceitful tongue, thou!
 5 Thus also shall God cast thee headlong for ever,
 He will seize thee, and forth from the tent will He pluck thee!
 And out of the land of the living will root thee! *Selah.* 25
 6 The righteous will see it, and they will fear God,
 And will laugh at him, «saying»:
 7 That is the man who did not make God his stronghold,
 But trusted in his great wealth, was bold in his badness.
 8 But like a green olive tree in God's house am I, 30
 I trust in the goodness of God, for ever and ever.
 9 I will thank Thee for ever because Thou hast done it,
 And before Thy faithful will «proclaim» that Thy Name is
 good.

- 57,8 Awake, my soul;⁷ awake, harp and cittern!
 I will awaken the dawn!
 9 I extol Thee, O Lord, among the peoples,
 I sing Thy praises among the nations.⁸
 10 For high as the heavens is Thy goodness! 5
 Up to the skies Thy faithfulness!
 11 Arise above the heavens, O God,
 Above the whole earth in Thy majesty!

Psalm 58.

For the Liturgy. 'Destroy not.' Of David. Michtam. 10

- 1 **S**PEAK ye indeed what is right, ye gods?¹
 Do ye judge men² without partiality?
 2 Nay, rather, on earth are your judgments 'confusion',
 Your hands weigh out 'what is' wrong.
 3 The wicked² are by nature on a false way, 15
 From their birth on do liars go astray.
 4 Full of venom are they as a snake,
 As a deaf adder, which stops its ear
 5 That it hear not the words of conjuration
 'Of' the skilful exorciser. 20
 6 Crush the teeth in their mouth, O God!
 Tear out the fangs of the lions!
 7 Like 'water will they flow away,
 'Like' pass away,
 'Like grass' will they be mowed down, 25
 8 Like the snail 'that dissolves as it crawls',
 Like an untimely birth which the sun has never seen,
 9 Ere your kettles can feel 'the fire of' the thorn-bush,
 'He will blow it away, be it green or be it burning'.³
 10 The righteous will rejoice, that he has seen vengeance, 30
 His feet he will bathe in the blood of the wicked.
 11 And men will say: There is, verily, a reward⁴ for the
 There is, verily, a God who judges on earth. [righteous;

- 59, 15 They are ranging about for food;
 They will be sated, forsooth, and be quieted!⁶
 16^a As for me, I will sing of Thy strength,
 And in the morning will I praise Thy goodness;
 16^b Because Thou hast been my Fortress, 5
 A Refuge in the day of danger.
 17 My Strength, for Thee do I wait,
 For God is my Fortress, my God who is gracious!

Psalm 60.

*For the Liturgy. To the tune of The Lily of the Law. Michtam of 10
 David, to teach; when he fought with Aram-Naharaim and Aram-
 Zobah, and Joab returned, and in the Valley of Salt
 smote twelve thousand of the Men of Edom.¹*

- 1 **O** GOD, Thou hast cast us off, Thou hast dispersed us,
 Thou hast been displeased with us, Thou turnest Thy 15
 back on us.²
 2 Thou hast made the land quake; Thou hast riven it;³
 Heal Thou its rents, for it totters.
 3 Thou hast let Thy people experience hardship,
 Thou hast given us draughts of staggering wine. 20
 4 To Thy pious Thou hast given a standard,
 Whereto they may flee from the bow, []
 5 So that Thy friends will be saved;
 Help with Thy right hand, and answer us! [Selah.]
 6 God⁴ has said in His sanctuary:⁵ 25
 I will triumph,
 I will divide Shechem,
 And measure out the Valley of Succoth.
 7 Gilead is mine, and mine is Manasseh,
 Ephraim is the defense of my head, 30
 Judah my scepter;⁶
 8 Moab is my basin,
 On Edom I throw away my shoe.⁶
 Over Philistia I raise the shout of victory.—
 9 Who conducts me to Mazor,⁷ 35
 Who leads me to Edom?⁸
 10 Hast Thou not cast us off, O God,
 And wilt Thou not march forth, O God, with our hosts?

62, 5 To God alone silently submit, O my soul!
 For my hope depends upon Him.
 6 He alone is my Rock and my Help,
 My Fortress; I shall not be shaken.
 7 God takes care of my safety and honor, 5
 My Tower of Strength, my Refuge is God!
 8 Trust Him at all times, ye people!
 Pour out your heart to Him,—
 Our Refuge is God! *Selah.*

9 Men are a mere nothing,³—creatures of deceit and illusion; 10
 If put in the scales, they are, all together, but nothing!
 10 Trust not⁴ in extortion, and take no pride in robbery;
 If riches increase, care not!
 11 One thing God has said,
 In a twofold way I have heard: 15
 12 Power belongs to God, | and Thine, O Lord, is goodness;
 To every one Thou renderest according to his deeds.⁵

Psalm 63.

Psalm of David, when he was in the Wilderness of Judah.

1 **O** GOD, Thou art my God; Thee do I seek, 20
 For Thee my soul thirsts, for Thee my flesh pines,¹
 As in a parched land, athirst and without water.
 2 As once I saw Thee in the Sanctuary,²
 Beholding Thy power and glory,
 4 Thus do I praise Thee all my life long. 25
 I lift up my hands to call on Thy Name;
 3 For Thy loving-kindness is better than life.
 My lips are praising Thee;³
 5 Therewith⁴ is my soul sated as with marrow and fatness;
 With joyful lips my mouth is singing Thy praise. 30
 6 On my couch I think of Thee,
 On Thee I meditate in the hours of night;
 7 For Thou hast been my Help,
 And beneath the shadow of Thy wings I shout for joy.
 8 My soul clings close to Thee, 35
 Thy right hand holds me fast.
 9 But those who are striving to destroy me
 Will go down to the depths of the earth.

- 63, 10 To the sword will they be given over
And become the prey of the jackals.
11 But the King will rejoice in God,
In whom all who swear by Him will glory;
For the mouth of liars will be stopped.⁴

5

Psalm 64.

For the «Liturgy», Psalm of David.

- 1 **H**EAR my voice, O God, when I complain;
From peril of the foe¹ save my life.
2 Hide me from the company of caitiffs, 10
From the throng of those who do evil,
3 Who make their tongue sharp, like a sword,
Like arrows they fit bitter speeches,
4 That they may shoot, from concealment, the innocent;
They shoot at him suddenly and are not afraid. 15
5 They have made for themselves an evil device,
They have agreed together, to lay secret snares;
For, Who, they think, sees *us*? [tion.
6 They consider *their* violence with well-considered considera-
For the heart is *incurable*, and the thought unfathomable. 20
7 It is they whom God then² shoots with an arrow,
The blows fall there on them suddenly.
8 They at whom their tongue was aimed cause their downfall;
All who mark their ruin, wag the head.
9 All men are afraid, and proclaim God's deed, 25
And acknowledge His work.
10 In *JHVH* the righteous rejoices, and in Him will put trust,
And all triumph who are upright in heart.

Psalm 65.

For the «Liturgy», Psalm of David, Song.

30

- 1 **A** SONG of praise *«befits»* Thee in Zion, O God,
And to Thee the vow is paid.¹
2 O Thou who hearest prayers!
To Thee all flesh comes.²
3 Ill deeds pressed too heavily on me; 35
Thou forgavest our trespasses.³

66, 5 Come and see the deeds of God,
Who deals wonderfully with man.
6 He changed the sea into dry land,²
On foot we passed through the stream;²
There we rejoiced in Him. 5
7 He rules by His power for ever,
His eyes keep watch on the peoples,³
Let not the rebellious lift up their head! *Selah.*
8 Praise our God, O ye peoples,³
Loud let His praises resound! 10
9 Who has caused our souls to revive,
And not suffered our feet to fall.
10 Thou hast put us to the proof, O God,
Like silver hast Thou refined us.
11 Thou hast brought us into, 15
And hast laid on our loins.
12 Thou hast permitted men⁴ to drive over our heads.
Into fire and into water we were fallen,
But now Thou hast brought us into the open air.
13 Into Thy house will I come with burnt-offerings, 20
To Thee will I pay the vow
14 Which my lips have uttered,
And, when in distress, my mouth has spoken.
15 Burnt-offerings of fatlings will I bring Thee, with rams con-
sumed in sweet smoke, 25
I will offer up cattle and male goats. *Selah.*
16 Come, hear me relate, all ye who fear God,
What He has done for me:
17 To Him did I cry with my mouth,
Then was I raised from under my enemies. 30
18 Had I intended deceit in my heart
The Lord would never have listened.
19 But God did listen;
He gave heed to the call of my prayer.
20 Praised be God, 35
Who has not turned away my prayer, nor His mercy from me!

Psalm 67.

For the Liturgy. With String-Music. Psalm, Song.

- 67, 1 O GOD, be merciful to us, and bless us,—
 May He cause His face to shine on us!— *Selah.*
- 2 That Thy way may be known upon earth, 5
 Thy help among all the heathen.¹
- 3 May the peoples praise Thee, O God;
 May all the peoples praise!
- 4 May the nations rejoice and joyfully shout;
 For Thou judgest the peoples with justice, 10
 And ledest the nations on earth. *Selah.*
- 5 May the peoples praise Thee, O God;
 May all the peoples praise!
- 6 The earth has yielded her increase;
 May God, our God, bless us!² 15
- 7 May God bless us,
 And may all the ends of the earth fear Him!

Psalm 68.

For the Liturgy. Of David. Psalm, Song.

- 1 GOD arises, His enemies scatter, 20
 Before Him His haters are fleeing;
- 2 As smoke vanishes before the wind,
 As wax melts before the fire,
 So do the wicked perish before God.
- 3 But the righteous rejoice and exult before God, 25
 And shout in their joy.
- 4 Sing to God, praise His Name,
 Make music to Him who drives over deserts,¹
 JAH is His name, and exult ye before Him!
- 5 The father to orphans, the pleader for widows,² 30
 God, in His holy dwelling;
- 6 God brings home the forsaken,²
 He leads forth prisoners² to comfort;
 Only the rebellious dwell in land that is parched.
- 7 O God, when Thou marchedst in the van of Thy people,³ 35
 And through the desert didst stride, *Selah.*

68,8 Then the earth quaked, and the heavens dripped at the presence of God,
That Sinai yonder, at the presence of God, the God of Israel.
9 With generous rain, O God, Thou didst water Thy heritage,
And when it was worn out, then Thou didst strengthen it. 5
10 They who were Thine settled therein;
Through Thy goodness Thou preparedst it for the pious, O
11 The Lord fulfils the promise.⁴ [God.
Of women who herald victory there is a great host;
12 Kings of armies flee, they flee; 10
The woman who remains at home⁵ distributes the spoil.
13 "The wings of the dove⁶ were covered with silver,
And her pinions with gold that is red,
14 When the Almighty scattered kings,
(When they stumbled in the night of death). 15
15 A mountain-range of God is the range of Bashan,
A range full of peaks is the range of Bashan.⁸
16 Why look ye unfriendly, ye peaks of the mountains,
At the mount whereon God loves to dwell?
JHVH nevertheless will dwell there for ever. [thousands. 20
17 The chariots of God are myriads in number, thousands on
The Lord is (come) from Sinai in holiness.⁹
18 Thou hast ascended the height,¹⁰ Thou hast made booty of
Thou hast received men as a gift; [men,
(Only the rebellious dwell not with JAH, God. 25
19 Praised be the Lord, day by day;
He helps us to endure, God is our Aid. *Selah.*
20 God is for us a God of deeds of deliverance,
And escape from death belongs to JHVH, the Lord.
21 Ay, God crushes the heads of His enemies, 30
The shag-haired pate¹¹ of him who continues in guiltiness!
22 The Lord has said:¹² From Bashan will I save thee,
From the depths of the sea will I save thee.
23 Thy foot shall bathe in blood;
The tongues of thy dogs shall have their share of the foes. 35
24 Behold (the) procession¹³ of God,
The procession of my God, of my King in holiness!

Psalm 70.¹*For the Liturgy. Of David. For the Offering of the 'Memorials'.²*

- 70, 1 **T**O help me, O God,
 O JHVH, hasten to my aid!
- 2 Let those be abashed and disgraced, who are seeking my 5
 Let them retreat with dishonor, [life;
 Who would fain see my ruin.
- 3 Let them be 'appalled' when their plans are thwarted,
 Who openly utter malignant joy.
 Let all who seek Thee 10
- 4 Shout for joy and be glad in Thee;
 Let those who wish for Thy help say:
 "Praised for ever be God!"
- 5 I am wretched and poor;
 Hasten, O God, to me! 15
 Thou art my Help, my Deliverer. Tarry Thou not, O JHVH!

Psalm 71.

- 1 **O** JHVH, with Thee I¹ seek refuge,
 Let me¹ not be for ever disgraced.
- 2 In Thy righteousness free me, and save me; 20
 Bend down Thine ear to me, and help me!
- 3 Be to me a sheltering rock, «a firm fortress»,
 «Do Thou» help me; for my Rock and my Fortress art Thou.
- 4 Out of the hand of the wicked free me, my God,
 Out of the clutch of outrage and violence! 25
- 5 For Thou art my hope, O Lord, JHVH,
 My trust from «the days of» my youth.
- 6 On Thee have I leaned from my birth,
 Thou didst deliver me from the womb of my mother.
 On Thee rests for ever my «hope». 30
- 7 I appear like a monster² to many,
 But Thou art my trustworthy refuge.
- 8 May my mouth be full of Thy glory,
 Of Thy majesty all the day long.
- 9 Cast me not off in the time of old age, 35
 Now when my strength fails do not forsake me!

- 71, 10 For my enemies are talking,
 And they who lurk for my soul take counsel together,
 11 Saying: "God has forsaken him.
 Pursue him, and seize him; there is no one to save him."
 12 O God, be not far from me! 5
 Hasten, my God, to my help!
- 13 May foes to my life be ashamed and disgraced;
 May contrivers of my harm muffle themselves in reproach
 14 As for me, I keep waiting, [and disgrace!
 And praise Thee, the longer the more. 10
 15 My mouth is proclaiming Thy righteousness,
 Thy help all the day long;
 For I know not
- 16 mighty acts of the Lord, JHVH,
 Thy righteousness do I praise, Thine alone. [youth, 15
 17 *With this*,³ O God, hast Thou made me familiar from my
 And still I declare Thy wonderful works.
 18 Even to old age and gray hair do not forsake me, O God,
 So that to *coming generations* I may tell of Thine arm,
 Thy might, | and Thy righteousness. 20
 [hast done,
- 19 Up to high heaven, O God, *reach* the great things Thou
 Who, O God, is like Thee?
 20 Many and sore calamities Thou hast caused us to suffer,
 But Thou wilt revive us again, 25
 And up from the depths of the earth again Thou wilt lift
- 21 Thou wilt increase my, [us.
 And turn Thyself to comfort me.
 22 Thus will I also praise on the harp Thy faithfulness, my God,
 I will play to Thee on the cittern, O Holy One of Israel. 30
 23 My lips shall shout for joy to Thee,
 With heart and with *mouth* will I sing to Thee,
 Because Thou hast been a redeemer.
- 24 My tongue will utter Thy righteousness all the day long,
 That those who plotted to destroy me may be shamed and 35
 disgraced.



Psalm

To face p. 72

FOREST OF LEBANON

(Ps. 72, 16)

72 As long as the sun looks down . . . his name,
And may all peoples bless themselves in him!^a



18 *Praised be JHVH, the God of Israel!*
Who alone does wonderful things!
19 *Praised be His glorious Name for ever!*
May His fame fill the whole earth!
20 *Amen, Amen!*

5

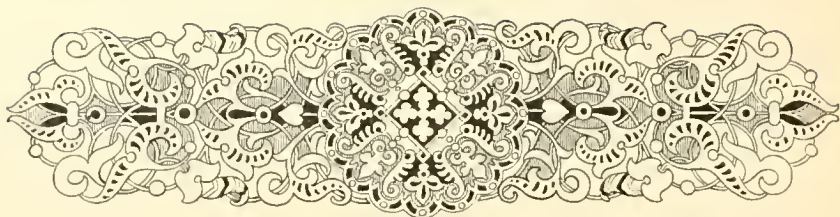


Ended are the Prayers of David, the son of Jesse.



72, 17 "praise him as blessed






Book 3

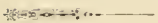


Psalm 73.

Psalm of Asaph.

- 73,¹  OD is good, and good only, to Israel,
 To those who are pure in heart.⁵
² Well nigh *ere* my feet gone from under me,
 There was nothing to keep my steps from slipping;
³ For I was indignant at fools,
 When I marked the success of the godless;
⁴ Forsooth, nothing *have they* to endure,¹⁰
 Their bodies are *healthy* and sound.
⁵ In the suffering of others they do not *share*,
 They never are plagued like the rest.
⁶ Hence pride is for them as a necklace,
 The garment of violence clothes them.¹⁵
⁷ Their *sin* blossoms out of their fat,
 The thoughts of their heart break forth *into act*.
⁸ They scoff, and devise what is bad,
 They haughtily plot what is wrong.
⁹ Their speech they direct against heaven,²⁰
 And their tongue roves over the earth.
¹⁰ Yet *are they* sated with bread,
 And water stands ready for them in abundance.
¹¹ And they say: How should God know it!
 How could knowledge *of this ever* reach the Most High?²⁵
¹² Forsooth, thus it is with the wicked;
 In undisturbed ease they add to their wealth.

- 73, 13 "Surely in vain have I kept my heart pure,
 And in innocency washed my hands;
 14 For all the day long I am plagued,
 And my chastisement starts every morning afresh."²
 15 Had I,^a in «this» sort, wished to exclaim, [traitor.³ 5
 To the community of Thy children I had then proved a
 16 But «when» I pondered that I might understand it,
 It seemed in mine eyes a wearisome task,
 17 Until I penetrated the mysteries⁴ of God,
 And marked their⁵ final days. 10
 18 It is but on slippery ground that Thou settest them,
 Down to ruin Thou hurlest them.
 19 How in a moment are they turned to nothing!
 Gone! ended by terrors!
 20 Like a dream at awaking⁶ 15
 Let their phantom be despised!⁶
 21 When my heart grew embittered,
 And I felt a stab in my mind,
 22 I was dull-brained and ignorant,
 Like «a» brute was I toward Thee. 20
- 23 Yet do I stay by Thee ever,
 Thou holdest my right hand fast,⁷
 24 Thou ledest me according to Thy counsel,
 And takest me «by the hand, after Thee».
 25 Whom have I in heaven? 25
 Whom beside Thee do I care for on earth?
 26 My body and my heart pass away,
 But the Rock of my heart and my portion is God evermore.
 27 For lo, they who abandon Thee perish,
 Thou destroyest all who break faith with Thee. 30
 28 But my happiness lies in my nearness to God,
 In the Lord, JHVH, I put my reliance,
 That I may rehearse all Thy works.



Psalm 74.

Maskil of Asaph.

- 74.1 **W**HY dost Thou for ever reject us, O God? [pasture?
 Why is Thy wrath kindled against the flock of Thy
 2 Remember Thy congregation which of old Thou didst win 5
 And take to Thyself as Thy people;
 And Mount Zion whereon Thou hast dwelt.
 3 Stride forth to contend against the continual destructions.
 The foe has dishonored all things in the sanctuary,¹
 4 Thine adversaries growl in the midst of Thy temple, 10
 They set up their symbols as badges.²
 5
 . . . wood, axes
 6 All its carved work,³
 With hatchet and axes they strike. 15
 7 They have given to the flames Thy sanctuary,⁴
 Defiled in the dust the habitation of Thy Name.
 8 They say in their heart: Let us extirpate them all together!
 Every house of God⁵ in the land they burn down.
 9 Our symbols² we see not! 20
 Prophets there are not!
 There is no one among us who knows: "How long!"
 10 How long, O God, shall the adversary scoff,
 Shall the enemy continually blaspheme Thy Name?
 11 Why keep'st Thou Thy hand hidden? 25
 Thy right hand draw forth from Thy bosom!
 12 God is my King from of old,
 In the midst of the earth working wonders.
 13 Thou hast, through Thy might, divided the sea,
 Thou hast crushed the heads of dragons,⁶ till on the water 30
 they floated.
 15 For spring and for brook Thou hast cloven an opening,
 Ever-flowing streams Thou hast caused to run dry.
 16 Thine is the day, and Thine the night,
 Starry light and sun hast Thou provided. 35
 17 All divisions on the earth hast Thou laid down,
 Thou makest summer and winter.

74. 14 "Thou hast shattered the heads of Leviathan,
 Thou hast given him as food, as meat to the beasts of the desert.⁷

Psalm 76.

For the Liturgy. With String-Music. Psalm of Asaph. Song.

- 76, 1 **G**OD makes Himself known in Judah,
 His Name is great in Israel.¹
 2 His covert is in Salem,² 5
 And His habitation in Zion.
 3 There has He broken the fiery shafts of the bow,
 Shield and sword, and weapons of war He has destroyed []
 4^b From the mountains of prey.³ [*Selah.*]
 5 The stoutest-hearted were despoiled of their armor; they 10
 sleep their sleep,
 And not one of the valiant could move a hand.⁵
 6 At Thy threatening, O God of Jacob,
 Motionless lay rider and steed.
 7 Thou art terrible,^a Thou art exalted. 15
 Before Thee, before the power of Thy wrath, who can stand!
 8 From heaven didst Thou sound forth sentence;
 The earth was affrighted, and kept still,
 9 When God arose to judge,
 To help all the meek in the land. *Selah.* 20
 10 The most wretched⁶ among men give Thee thanks,
 The residue⁷ of the most wretched⁶ keep festival to Thee.
 11 Pay your vows to JHVH, your God!
 To the Terrible One, let all His neighbors offer gifts!
 12 He cuts short the breath of powerful lords, 25
 To the kings of the earth He is terrible.

Psalm 77.

For the Liturgy. For Jeduthun. Of Asaph. Psalm.

- 1 **W**ITH my voice I cried unto God,—
 With my voice unto God,—I hoped He would hear 30
 2 In the hour of my need I turned to the Lord; [me!
 My hand was stretched out in the night without ceasing.
 But my soul would allow itself no consolation.
 3 I cried unto God, and I wailed,
 I prayed, but my spirit was wrapped in gloom. *Selah.* 35

- 77.4 My eyelids Thou heldest fast closed.
 I was filled with unrest, and nought could I speak.
 5 I pictured the days of old,
 The years of ancient times.
 6 I remembered my harp in the night, 5
 And I prayed from my heart;
 But my soul «suffered anguish».
 7 Will then the Lord be for ever rejecting,
 And never again show Himself pleased?
 8 Is then His goodness ended for ever? 10
 And His «faithfulness»—is it clean gone for all time to come?
 9 Has God forgotten again to be gracious?
 Has He withdrawn His pity, in wrath? *Selah.*
 10 And I said: Lo, this is my anguish:
 The right hand of the Highest is no longer the same.¹ 15



- 11 I will praise the deeds of JHVH,²
 I will remember Thy wonders from the very beginning.
 12 I will meditate on all Thy work,
 And «devoutly» consider Thy deeds.
 13 O God, Thy way is full of mystery, 20
 Who is a god as great as God!
 14 Thou art «a» God who works wonders;
 Among the peoples hast Thou shown Thy power.
 15 Thou hast with might redeemed Thy people,
 The Sons of Jacob and of Joseph. *Selah.* 25
 16 The waters saw Thee, O God,—
 Saw Thee, and trembled,
 And the deep floods reared themselves aloft,
 17 The clouds poured down water,
 The heavens thundered, 30
 Thine arrows darted,
 18 In the whirlwind resounded Thy menace,
 Lightnings lightened the world,
 The earth quivered and quaked.
 19 On the sea was Thy way, and Thy path on the great waters, 35
 And Thy footsteps were not to be traced.³
 20 Thou leddest Thy people like a flock,
 By the hand of Moses and Aaron.

Psalm 78.

Maskil of Asaph.¹

- 78, 1 **A**TTEND, O my people, to my teaching,
 Incline your ear to the words of my mouth.
- 2 I will open my mouth with utterances of wisdom, 5
 And weighty lessons impart, out of days that are old.
- 3 What we have heard and have known,
 And that which our fathers have told us,
- 4 We will not conceal from their sons,
 Telling to the ages to come the praiseworthy actions of JHVH, 10
 His might, and the wonders which He has accomplished.
- 5 He has established decrees in Jacob,
 And given to Israel a Law,
 Which He commanded our fathers
 To teach to their sons, [be born, 15
- 6 So that future generations might know, the children yet to
 That they should arise and relate it again to their children,
- 7 And put their reliance on God,
 And should not forget the deeds of God,
 But keep His commands; 20
- 8 And should not be like their fathers,
 A stubborn and refractory race,
 Whose heart was not firmly established,
 Nor their spirit faithful to God.²
- 9 The Sons of Ephraim, bow-bending archers, 25
 In the day of battle turned back;
- 10 They kept not the covenant of God,
 And would not live after His Law;
- 11 They were unmindful of His deeds, [sec.
 And of His marvelous things which He had caused them to 30
- 12 In the sight of their fathers He did wonders,
 In the land of Egypt, on the fields of Zoan.³
- 13 He clove the sea, and through it He led them,
 He made the water stand like a wall.⁴
- 14 With a cloud He led them by day, 35
 All night with the glow of fire.⁵
- 15 He clove rocks in the desert,
 He gave them drink from out the great deep.
- 16 He summoned brooks forth from the rock,
 And let water flow down like a river.⁶ 40

- 78, 17 But they continued to sin still against Him,
To rebel, in the desert, against the Most High.
- 18 They tempted God in their heart,
Demanding food for their hunger.
- 19 They talked against God, 5
They said: "Is God able
To spread a table in the desert?"
- 20 He did, it is true, strike the rock, so that water flowed,
And forth gushed brooks;
But can He give bread also, 10
And furnish flesh for His people?"
- 21 Therefore, when He heard it, the anger of JHVH was stirred,
Fire was kindled against Jacob.
Wrath aroused against Israel.
- 22 For they did not believe in God, 15
And did not trust in His help.
- 23 Yet He commanded the clouds overhead,
He opened the doors of heaven;
- 24 And rained manna upon them for food,
The grain of heaven⁷ He gave them. 20
- 25 Every one ate the bread of the gods,⁸
Provisions in abundance He sent them.
- 26 He made the East wind blow in the heavens,
He brought on the South wind by His power.
- 27 Like dust He rained flesh upon them,⁹ 25
Birds like the sand on the sea-shore;
- 28 He let them fall in the midst of the camp,
Round about their habitations.
- 29 They ate, and were well filled;
What they longed for, He brought them. 30
- 30 Not yet had they desisted from their longings,
Their food was still in their mouths,¹⁰
- 31 When mounted against them the wrath of God,
And He killed some from among their stoutest,
And smote down the youthful manhood of Israel. 35
- 32 But, for all this, they sinned still more,
And believed not, in spite of His wonders.
- 33 So He made their days vanish like a breath,
And their years in a haste that was sudden.¹¹
- 34 When He killed them, they then turned toward Him, 40
They returned, and sought after God.

- 78, 54 He brought them to His holy territory,
To the mountainous range²² which His right hand had won.
- 55 He drove out²³ peoples before them,
And divided²³ their land as a heritage,
And gave their tents as dwellings to the tribes of Israel. 5
- 56 But they tempted and vexed God, the Most High,²⁴
And did not obey His precepts.²⁵
- 57 They swerved, and revolted like their fathers,
And were unresponsive like a treacherous bow.²⁶
- 58 They angered Him with their high-places,²⁷ 10
And provoked His jealousy with their +idolatrous+ images.
- 59 God heard it, and fell in a passion of anger,
And utterly abhorred Israel.
- 60 He spurned the dwelling at Shiloh,²⁸
The tent He had pitched among men. 15
- 61 He surrendered His power²⁹ to captivity,
And His pride²⁹ to the hand of the foe.
- 62 He abandoned His people to the sword,
And raged against His inheritance.
- 63 Its young men were devoured by fire, 20
And no +nuptial+ songs sung to its maidens.
- 64 Its priests fell by the sword,
And its widows could not lament.³⁰
- 65 Then the Lord awoke as a sleeper +awakes+,
Like a hero overpowered by wine; 25
- 66 He smote His foes in the rear,³¹
And on them inflicted eternal disgrace.
- 67 But He despised the House of Joseph,
And of the tribe of Ephraim would He know nothing.
- 68 He chose out the tribe of Judah,³² 30
Mount Zion, which He loves,
- 69 Built like . . . His sanctuary,
Like the earth He has founded for ever.
- 70 He chose out David, His Servant,
And took him from the folds of the flocks,³³ 35
- 71 From following after sucking ewes He fetched him away
To tend³⁴ Jacob, His people,
And Israel, His inheritance.
- 72 He tended them with an upright heart,³⁵
With a prudent hand he led them. 40

Psalm 79.

Psalm of Asaph.

- 79, 1 **H**EATHENS, O God, have pressed into Thine inherit-
 Thy holy Temple have they defiled,¹ [ance,
 They have laid Jerusalem in ruins. 5
- 2 They have given the dead bodies of Thy Servants
 As food to the birds of the air,
 The flesh of Thy pious ones to the wild beasts of the field;²
- 3 They have poured out their blood like water,
 Round about Jerusalem, and there is none to bury them.² 10
- 4 We are become a scoff to our neighbors,
 The derision and scorn of those round about us.³
- 5 How long, O JHVH? wilt Thou be angry for ever?
 Shall Thy jealousy burn like fire? [Thee!
- 6 Pour Thine anger over heathen, who do not acknowledge 15
 Over kingdoms that do not invoke Thy Name!⁴
- 7 For «they» have consumed Jacob,
 And made desolate his dwelling.⁴
- 8 Remember not against us the sins of our forefathers,⁵
 May Thy compassion soon come to meet us, 20
 For deep is our misery.
- 9 Aid us, O God, our Help,
 For the sake of the glory of Thy Name!
 Save us, and forgive us our sins,
 For the sake of Thy Name! 25
- 10 Wherefore should the heathen say:
 Where is their God?
 Let there be wreaked on the heathen, in our presence,
 Revenge for Thy Servants' blood which has been shed!
- 11 Let the moan of prisoners come before Thee! [to death! 30
 According to Thy great power «free» those who are doomed
- 12 Repay sevenfold to our neighbors, «enough to fill» the bosoms
 of their «garments»,⁶
 The calumnies wherewith they have calumniated Thee, O
 [Lord. 35
- 13 Then we, Thy people and the flock of Thy pasture,
 Will eternally thank Thee,
 And rehearse Thy glory for ever and ever.

Psalm 80.

*For the Liturgy. To the tune of The Lilies of the Law.¹
Of Asaph. Psalm.*

- 80, 1 **S**HEPHERD of Israel, hear!
 O Thou who ledest Joseph like a flock! 5
 Shine forth, O Thou who art throned above Cherubs!
 2 For Ephraim,² and Benjamin, and Manasseh²
 Awaken Thy strength,
 And march forth to our help!
 3 Do Thou restore us again, O God! 10
 Let Thy face shine, that we may be helped!
- 4 O JHVH! God Sabaoth! [of Thy people?
 How long wilt Thou be enraged notwithstanding the prayers
 5 Thou feedest them with the bread of tears,
 And givest them tears to drink by the measure. 15
 6 Thou makest us the butt of our neighbors,
 And our enemies keep up their scoffs.
 7 Do Thou restore us again, O God Sabaoth!
 Let Thy face shine, that we may be helped!
- 8 Thou didst lift up a grape vine³ in Egypt, 20
 Thou didst drive away people, and plant it;
 9 Thou madest a clear space before it; it took root,
 And filled up the land.
 10 The mountains were covered with its shadow,
 And the cedars of God with its branches. 25
 11 To the sea it extended its tendrils,
 And its shoots to The River.⁴
 12 Why hast Thou torn down its fences,
 So that all who pass that way do pluck it?
 13 The wild boar roots it up, 30
 It is food for the beasts of the field.
 14 O God Sabaoth, turn Thou again!
 Look Thou from heaven, and behold!
 15 Take this vine as Thy charge, | and replant it.
 That which Thy right hand has planted⁵— 35
 16 They have burnt it with fire, they have hewn it down;
 Before the menace of Thy face may they perish!

- 80, 17 Be Thine arm over the man⁷ of Thy right hand!
 Over the man⁷ whom Thou hast chosen;⁵ for Thyself,
 18 Who has not swerved from Thee.
 Preserve our lives, that we may confess Thy Name.
 19 Do Thou restore us again, O JHVH, God Sabaoth! ⁵
 Let Thy face shine, that we may be helped!

Psalm 81.

For the «Liturgy». On «Gittith».¹ Of Asaph.

- 1 **G**IVE joyous shouts to God, our Strength,
 Shout to the God of Jacob! 10
 2 Let stringed instruments and timbrels sound!
 Both the sweet cittern and the harp!
 3 At new moon blow the horn,
 At full moon, on the day of our festival.²
 4 For this is Israel's duty, 15
 An ordinance of the God of Jacob.
 5 He made it a law in Joseph,³
 At the departure «from» the land of Egypt.
 * * * * *
 Speech of one whom I knew not, did I hear:— 20
 6 "I relieved thy shoulders of the burden,
 Thy hands were freed from the basket. [thee out,
 7 Amidst «the throng of» distresses thou calledst, and I plucked
 I answered thee from the covert of thunder-«clouds»,
 I proved thee at the waters of Meribah.⁵ Selah. 25
 8 Hear, O my people, I will warn thee,
 O Israel, would that thou mightest hear me!
 9 There must be in the midst of thee no strange god,
 No foreign god must thou worship.
 10 I am JHVH, thy God, who brought thee from Egypt. 30
 Open wide thy mouth,—I will fill it."
 11 But my people hearkened not to my voice,⁶
 And Israel would none of me,⁷
 12 So I resigned them to their stubborn heart,
 That they might follow their own counsels. 35
 13 Oh, that my people would hear me,
 That Israel would walk in my ways!

- 81, 14 Right soon would I make their foes bow,
 And turn my hand against their oppressors,
 15 Their haters would have to fawn on them,
 While their time would for ever endure.
 16 I would feed them with the marrow⁸ of wheat, 5
 And with droppings from the honeycomb sate them.

Psalm 82.¹

Psalm of Asaph.

- 1 IN the heavenly assembly, lo, God stands forth,
 And the gods there He arraigns:— 10
 2 "How long will ye judge unjustly,
 And take the side of the wicked? *Selah.*
 3 Plead ye the cause of the weak² and the orphan;
 Do justice to the oppressed and the poor.²
 4 Rescue the weak and the wretched, 15
 Pluck them from the grasp of the wicked!"
 5 They³ have neither knowledge nor sense,
 They³ wander in darkness;
 All foundations of the world⁴ are shaking.
 6 I say:⁵ Ye are gods, 20
 Sons of the Most High are ye all—
 7 And yet ye shall die as men die,
 Like any of the mortal princes shall ye fall.
 8 Arise, O God! judge Thou the earth;
 For Thou art over all heathen. 25

Psalm 83.

Song. Psalm of Asaph.

- 1 GRANT Thou Thyself no rest, O God,
 Be not silent, and be not quiet, O God!
 2 For lo! Thine enemies rage, 30
 And high do Thy haters carry their heads.
 3 They take crafty counsel against Thy people,
 And conspire together against Thy chosen¹ ones.
 4 "Come!" say they, "we will destroy them, so that as a
 people they shall cease to be, 35
 And the name Israel be no longer mentioned."

- 83, 5 They conspire together with one consent,
And against Thee they confederate.
- 6 The kinsmen of Edom and the kinsmen of Ishmaelites,
Moab and the Hagarenes,²
- 7 Gebal,² and Ammon, and Amalek, 5
Philistines, with the inhabitants of Tyre.
- 8 The Assyrians³ also join themselves to them,
And furnish aid to the Sons of Lot.⁴ *Selah.*
- 9 Deal with them as with the Midianites,⁵
With Sisera,⁶ and with Jabin⁷ at the torrent of Kishon,⁸ 10
- 10 Who were destroyed (as) those at En-Harod,⁹
Dung were they for the land.
- 11 Make their princes like Oreb and Zeeb,¹⁰
All their chiefs like Zebah and Zalmunna.¹¹
- 12 Because they said: We will take in possession 15
The fields of God!¹²
- 13 O Thou, my God, make them like chaff,
Like straw before the wind!
- 14 As fire burns up the forest, 20
And as a flame sets mountains ablaze,
- 15 So pursue them with Thy tempest,
And terrify them with Thy hurricane!
- 16 Fill their faces with dishonor,
Till they seek¹³ Thy Name, O JHVH!
- 17 To shame and to horror may they be committed for ever! 25
Let pallor spread over their features, and may they perish!
- 18 And learn that Thou alone art called JHVH,
The Most High over all the world.

(Psalm 84.

For the Liturgy. On Gittith.¹ Of the Sons of Korah. Psalm.

30

- 1 HOW lovely are Thy dwelling-places,²
O JHVH Sabaoth!
- 2 My soul longs, pines,
For the courts of JHVH;
My body and my soul sing for joy 35
Toward the living God! [nest for herself,
- 3 Even the little bird has found a home,³ and the dove: a
Wherein she keeps her young:

- 84 Thine altars, JHVH Sabaoth,
My King and my God!
- 4 Happy they, who dwell in Thy house,
Who praise Thee all the day long! *Selah.*
- 5 Happy the men, of whom Thou art the strength, 5
To whom a pilgrimage is never out of their mind.⁴
- 6 When they go through the Valley of Baca,⁵ He makes it
for them full of springs,
He clothes Moreh⁶ with blessings.
- 7 At every step their strength increases,⁷ 10
They appear before God in Zion.
- 8 O JHVH, God Sabaoth, hear my prayer,
Heed it, O God of Jacob! *Selah.*
- 9 O Thou, our Shield! behold, O God!
Look on the face of Thine anointed!⁸ 15
- 10 Better is a day in Thy courts than elsewhere a thousand.
Rather would I stand at the threshold of the house of my
Than dwell in the tents of wickedness.⁹ [God
- 11 For Sun and Shield is JHVH, God;
Grace and majesty JHVH imparts; 20
He denies not prosperity to those who live honestly.
- 12 O JHVH Sabaoth!
Happy the man who trusts in Thee!

Psalm 85.

For the Liturgy. Of the Sons of Korah. Psalm. 25

- 1 THOU hast taken Thy land into favor, O JHVH,
Thou hast turned the captivity¹ of Jacob!
2 Thou hast canceled the transgressions of Thy people,
All its sins hast Thou forgiven. *Selah.*
3 Thou hast withdrawn all Thy rage, 30
Diverted the heat of Thine anger.
+In the bygone days of distress we said+:
4 Restore² us again, O God, our Help!
Break off Thy displeasure against us!
5 Wilt Thou be wrathful with us for ever? 35
Wilt Thou continue Thine anger for all future time?

- 85, 6 Wilt Thou not †rather† permit us to live again,
 So that Thy people may rejoice in Thee?
 7 Let us behold Thy goodness, O JHVH,
 Vouchsafe us Thy help!
- 8 Fain would I hear what †God† JHVH speaks;³ [ones, 5
 For He will speak welfare for His people and His pious
 Lest, at last, they sink into folly!⁴
- 9 Verily, His help is nigh those who fear Him,
 So that His Glory⁵ dwells in our land.
- 10 Love and faithfulness meet each other, 10
 Righteousness and peace kiss each other!
- 11 Faithfulness springs out of the earth,
 And righteousness looks down from heaven!
- 12 JHVH gives blessing,
 And also our land yields its increase. 15
- 13 Righteousness blossoms up before Him,
 And †welfare† in the print of His feet.⁶

Psalm 86.

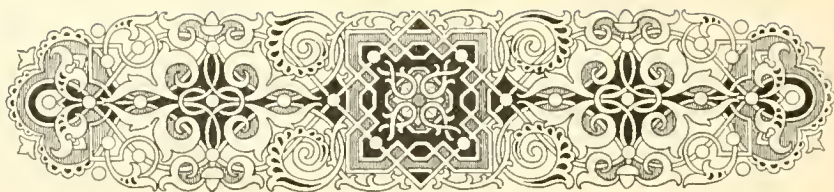
Prayer of David.

- 1 **B**OW down Thine ear, O JHVH! 20
 Answer me; I† am wretched and poor!
- 2 Preserve my life, for I am pious!
 Aid Thy Servant, my God,
 Who trusts in Thee!
- 3 Be gracious to me, O Lord, 25
 For to Thee do I call all the day.
- 4 Rejoice the soul of Thy Servant,
 Because for Thee, O Lord, am I longing;
- 5 For Thou, O Lord, art good, and ready to forgive,
 And of abundant clemency to all who call upon Thee. 30
- 6 Hearken to my prayer, O JHVH,
 Heed the cry of my supplication!
- 7 I call upon Thee when in distress,
 For Thou answerest me.
- 8 Among gods there is not Thine equal, O Lord, 35
 And there are no †works† equal to Thy works.
- 9 All the heathen whom Thou hast made
 Will come, and fall down before Thee, O Lord,
 And glorify Thy Name.

Psalm 88.¹

Song. Psalm of the Sons of Korah. For the Liturgy. To be sung to the tune of 'Sickness' &c.² Maskil of Heman, the Ezrahite.

- 88,¹ O JHVH, God, my Help,
 Daily do I cry at night before Thee. 5
- 2 Let my prayer come before Thee,
 Incline Thine ear to my wailing!
- 3 For my soul is sated with sorrows,
 And my life stands close before Sheol.
- 4 I am reckoned already with those who have gone to the pit, 10
 I am like a man without help;
- 5 With the dead am I reckoned,
 Like the slain who lie in the grave,
 Whom Thou dost no longer remember,
 And who are snatched out of Thy hand. 15
- 6 Into the deepest deep hast Thou plunged me,
 Into darkness, into floods of the sea.
- 7 Thy wrath lies heavy upon me,
 Thou hast summoned up all Thy billows. *Selah.*
- 8 Thou hast put my acquaintance far from me, 20
 Thou hast made me to them an abhorrence.
 I am imprisoned, and cannot come forth.
- 9 Mine eyes are wasted with sorrow;
 I call Thee continually, O JHVH;
 To Thee do I stretch out my hands. 25
- 10 Wilt Thou for the dead work a wonder?
 Will shades rise to render Thee thanks? *Selah.*
- 11 Do they tell in the grave of Thy goodness?
 Of Thy faithfulness, in the world down below?
- 12 Can Thy wonders be made known in the darkness? 30
 And Thy righteousness in the land of oblivion?
- 13 And I—to Thee, JHVH, I cry;
 In the morning my prayer goes to meet Thee.
- 14 Wherefore, O JHVH, dost Thou disdain my soul?
 And veilest Thy countenance from me? 35
- 15 Wretched am I, and dying of . . .
 The dread of Thee weighs on me heavily; I faint.
- 16 The fires of Thy wrath go over me,
 Thy terrors have stricken me dumb;
- 17 They surround me, like water, all day, 40
 They all beset me together.



Book 4



Psalm 90.

Prayer of Moses,¹ the Man of God.

90, 1



LORD, Thou art our Refuge
In all generations.

5

2

Before mountains were born,
Before earth and world *«were»* brought forth,
From everlasting to everlasting Thou art God.
Thou turnest man again to dust,

3

And sayest: "Return, ye children of men!"²

10

4

A thousand years are in Thy sight
«But» as yesterday when it is past,
And as an hour in the night.

5 The generation *«of»* men is *«ever»* shifting,

They are^a like the herb which springs anew,

15

6 Which shoots up in the morning, and thrives,

And in the evening it fades and withers;

7 Under Thy displeasure we perish,

Under Thine anger are we benumbed.³

8 Thou placest our sins⁴ before Thee,

20

Our secretest act in the light of Thy face;

9 Under Thy fury all our days vanish,

We bring our years to an end like a thought.

10 Our life lasts seventy years,

Or, at the most, eighty,

25



- 91, 9 For JHVH is thy Refuge,
Thou hast made the Most High thy Stronghold.
10 No misfortune shall befall thee,
No calamity come nigh thy tent;
11 For He commands His angels concerning thee, 5
To keep thee in all thy ways;
12 They bear thee up on their hands,
That thy foot may not strike on a stone.
13 Thou wilt tread on the lion and adder,
Thou wilt trample young lions and dragons. 10
14 For JHVH says: He cleaves to me, and I deliver him;
I place him in safety because he knows my Name;
15 He calls me, and I answer him;
I am with him in danger,
I free him, and bring him to honor, 15
16 With long life do I satisfy him,
And give him joy with the sight of my help.

Psalm 92.¹

Psalm, Song, for the Sabbath day.

- 1 DELIGHTFUL it is to praise JHVH! 20
 2 To sing praises to Thy Name, O Thou Highest;
 3 In the morning to proclaim Thy goodness,
 4 And in the night Thy faithfulness;
 5 With the *harp of ten strings and the lute,
 6 With resounding *chords* on the cittern. 25
 7 For Thou hast gladdened me, O JHVH, by Thy deeds,
 8 Because of the work of Thy hands I will greatly rejoice.
 9 How great are Thy works, O JHVH!
 10 Very deep are Thy thoughts.²
 11 It is not discerned by a dullard, 30
 12 Nor understood by a fool:
 13 That the wicked shoot up like grass,
 14 And all evil-doers bud forth—
 15 Only to be rooted out for ever.
 16 But Thou, 35
 17 * * * * * for ever, O JHVH,



Schreiber
Psalms

A. BREIDANOUR, X.A. 1848, 16

To face p. 93

PALM TREES

(Ps. 92, 12)

- 92, 9 For Thy foes, O JHVH,
 Thy foes are perishing,
 And all evil-doers are scattered.
- 10 My horn³ juts on high like that of a unicorn;
 I am bedewed with fresh oil. 5
- 11 Mine eyes feast themselves on my <foes>, [up against me.^o
 And mine ears hear <with joy the downfall of> those who rise
- 12 The righteous buds forth like a palm tree,
 He grows like a cedar of Lebanon;
- 13 Planted in the house of JHVH.⁴ 10
 They flourish in the forecourts of our God;
- 14 Even in old age they bud forth afresh,⁵
 They are full of sap, and grow green;
- 15 To show forth that JHVH is just,
 My Rock, and in Him is no wrong. 15

Psalm 93.

- [self with majesty,
 1 JHVH has assumed the sovereignty, He has clothed Him-
 JHVH has clothed Himself, He has girded Himself with
 And firm stands the world,¹ unshaken. [strength, 20
- 2 Firm stands Thy throne from of old;
 From eternity art Thou!
- 3 The streams lifted up, O JHVH,
 The streams lifted up their roar,
 The streams lift up² their tumult, 25
- 4 <But> <mightier> than the thundering billows,
 Mightier <than> the breakers of the sea is JHVH on high!
- 5 Firm indeed are Thy commands.
 Holiness befits Thy house, O JHVH, for all time.

Psalm 94.

30

- 1 O JHVH, Thou God of vengeance!
 Thou God of vengeance, appear!
- 2 Thou Judge of the earth, arise!
 Requite the haughty!
- 3 O JHVH, how long shall the wicked, 35
 How long shall the wicked exult?

94, 23 And He requites them for their iniquity,
And for their badness utterly ruins them.
JHVH, our God, utterly ruins them.

Psalm 95.

1 COME! let us joyfully sing unto JHVH, 5
Let our shouts ring to the Rock of our help!
2 Let us come before His face with songs of thanksgiving,
With stringed instruments joyfully sing to Him!
3 For a great God is JHVH,
A great King, above all gods. 10
4 In His hand are the deeps of the earth,
To Him the heights of the mountains belong.
5 His is the sea; He made it;
The land His hands have fashioned.
6 Come, let us fall down and bow, 15
Kneel before JHVH, our Maker!
7 For He is our God,
And we the people whom He tends, and the flock of His
hand.



* * * * * 20
To-day, if ye obey my voice,¹
8 Harden not your heart, as at Meribah,²
As, on a time, at Massah² in the wilderness,
9 Where your fathers tempted me;
They put me to the proof, and also felt my power. 25
10 For forty years did I loathe that generation,
I said: They are a people perverted at heart,
They know not my ways;
11 Wherefore I swore in my wrath
That they never should enter my place of rest.³ 30
* * * * *

* * * * *

Psalm 96.¹

- 96,¹ **S**ING to JHVH a new song!
 Sing to JHVH, all the earth!
 2 Sing to JHVH! praise His Name!
 Proclaim day after day what a Help He has been! 5
 3 Rehearse among the heathen His Glory,
 Among all peoples His wonderful acts!
- 4 For JHVH is great, and highly to be praised,
 Terrible is He above all gods.
 5 For all the gods of the nations are idols; 10
 But it is JHVH who made the heavens.²
 6 Majesty and awe are before Him,
 Power and glory in His sanctuary.
- 7 Ascribe to JHVH, ye families of peoples,³
 Ascribe to JHVH honor and praise! 15
 8 Ascribe to JHVH all honor due to His Name!
 Bring gifts, and come into His forcecourts!
 9 Kneel ye before Him in holy adornment,
 Tremble before Him, all the world! [eignty;
 10 Say among the heathen that JHVH has assumed the sover- 20
 And firm stands the world, unshaken;⁴
 He judges nations with equity.
- 11 Let the heavens be glad! Let earth rejoice!
 Let the sea roar, and the fulness thereof!⁵
 12 Let fields exult, and all that is therein! 25
 Let all trees of the forest sing for joy
 13 Before JHVH, because He is come!
 He is come to judge the earth;
 He judges the world with righteousness,
 And nations in His faithfulness.⁶ 30

Psalm 97.

- 1 **J**HVH has assumed the sovereignty; let the earth rejoice,
 Let the multitude of countries be glad!
 2 Clouds and darkness are round about Him,
 Righteousness and justice are the foundation of His throne. 35
 3 Fire went before Him,
 And blazed about His «steps».

- 98,6 With trumpets and blowing of horns
Hail JHVH, the King, with peals of rejoicing!
- 7 Let the sea roar, and the fulness thereof!
The world and they who dwell therein!
- 8 Let the streams clap their hands!
The mountains shout together for joy!
- 9 Before JHVH, because He is come to judge the earth;
He judges the world with righteousness,
And nations with equity.

Psalm 99.

10

- 1 JHVH has assumed the sovereignty, the people tremble;
He is enthroned on Cherubs, the earth quakes.
2 Great is JHVH on Zion,
And exalted above all nations.
3 Let «His» great and awful Name be praised! 15
Holy is He!
4 «Thou art a» king «who» loves justice;
Thou hast restored order;
Justice and righteousness in Jacob
Hast Thou administered. 20
5 Exalt JHVH, our God,
And fall down toward His footstool!
Holy is He!
- 6 Moses and Aaron among His priests,
And Samuel among those who invoke His Name,²— 25
They called to JHVH, and He answered them.
7 In the pillar of cloud He spoke to them.
They kept His decrees and the law He had given them.
8 O JHVH, our God, Thou didst answer them,
To them Thou wert a God who forgave, 30
But also for their sins took vengeance.
9 Exalt JHVH, our God,
And fall down toward His Holy mountain,
For holy is JHVH, our God!

Psalm 100.

Psalm of Thanksgiving.

- 100, 1 HAIL JHVH, thou whole earth, with rejoicings!
 2 Serve JHVH with delight,
 Come before Him with songs of gladness! 5
 3 Acknowledge that JHVH is God;
 It is He who has made us, and ^aHis^a we are,
 His people and the flock that He tends.
 4 Enter His gates with thanks,
 His courts with rejoicings! 10
 Thank Him, praise His Name!
 5 For JHVH is good, His kindness is ever-enduring,
 And His faithfulness for ever and ever.

Psalm 101.

Of David. Psalm.

15

- 1 FAIN would I sing of kindness and justice,
 To Thee, O JHVH, fain would I play;
 2 I would give heed to the path of uprightness,^a
 I would fain live^t at home^t with a good conscience;
 3 I would take no base matter in hand. 20
 The dealing of madmen I hate,
 It shall not cleave to me;
 4 A heart that is false shall remain far away from me;
 I wish to know nothing of evil.
 5 He who slanders his neighbor in secret, 25
 Him I make dumb.
 An arrogant and puffed up man I cannot abide.
 6 My gaze is turned on those in the land who are faithful,
 That they may dwell with me.
 Whoso walks in the path of uprightness, 30
 He it is who shall serve me.
 7 He who practices deceit shall not dwell in my house;^t
 He who tells lies cannot stand in my presence. [wicked,
 8 Every morning will I destroy in the land all those who are
 And extirpate all evil-doers from the city of JHVH.² 35

Psalm 102.

*Prayer of the godly man, when he is in despair,
and pours out to JHVH his lament.¹*

- 102, 1 **H**EAR, O JHVH, my prayer!
Let my clamor press through to Thee! 5
- 2 Veil not from me Thy face when I am distressed!
Incline Thine ear to me!
When I call, answer me swiftly!
- 3 For my days vanish <like> smoke,
And my bones glow like a brand. 10
- 4 Parched like the grass and withered, is my heart;
Yea, I forget to eat my bread.
- 5 Because of my moaning
My bones cleave to my skin.²
- 6 I am like a screech-owl in the wilderness, 15
I am become as an owl amid ruins.³
- 7 I am sleepless, and I mourn
Like a solitary bird on the roof.³
- 8 My enemies jeer at me all the day long,
Those who are mad against me, in their oaths use my name;⁴ 20
- 9 Ashes I eat like bread,
With tears do I mingle my drink,
- 10 On account of Thine anger and fury;
For Thou hast raised me on high, and then hurled me away.
- 11 My days are like a lengthened shadow; 25
And I wither like grass.⁵
- 12 But Thou, O JHVH, art enthroned for ever,⁶
And Thy fame endures from age to age.
- 13 Thou wilt arise, and have compassion on Zion,⁷
It is time to be gracious to her, yea the set time⁷ is 30
- 14 For Thy Servants dote on her stones, [come.—
And commiserate her ruins.⁸
- 15 Then will the heathen all fear the Name of JHVH,
And all kings of the earth Thy majesty,
- 16 When JHVH again builds up Zion, 35
And shines forth in His Glory,
- 17 <And> turns Himself to <hear> the prayer of the forsaken,
And does not despise their prayer.
- 18 This shall be recorded for future generations,
And a people yet to be created will praise JAH. 40

- 102, 19 Because JHVH has gazed down from His holy height,
 And has looked from the heavens to the earth,
 20 To hear the moans of the prisoner,
 To free those who are doomed to death,⁹
 21 That they may proclaim in Zion the Name of JHVH 5
 And His praise in Jerusalem,
 22 When nations gather together,
 And kingdoms, to serve JHVH.¹⁰
- 23 He has . . . broken my^a strength,
 He has shortened my days. 10
 24 O my God, I cry, take me not away in the midst of my
 Thy years endure through all generations; [days!
 25 Of old hast Thou laid the foundation of the earth,
 The heavens are the work of Thy hands.
 26 They vanish, but Thou endurest; 15
 They all fade away like a garment;
 Like a vesture Thou changest them, and they change.
 27 But Thou remainest the same;
 Thy years have no end.
 28 The sons of Thy Servants shall abide,¹¹ 20
 And their descendants be established before Thy face.

Psalm 103.¹

Of David.

- 1 BLESS JHVH, O my soul,
 And all that is +deepest+ within me -bless+ His holy 25
 2 Bless JHVH, O my soul! [Name!
 Forget not all His benefits.
 3 Who has forgiven all thy trespasses,
 And has healed all thine infirmities;
 4 Who has redeemed thy life from the pit, 30
 And has crowned thee with goodness and mercy.
 5 Who has filled thy mouth;² with what is good,
 So that thy youth is renewed like the eagle's.³
- 6 JHVH executes righteousness
 And justice for all who are oppressed. 35
 7 He made known His ways to Moses,
 His acts to the Sons of Israel.

104, 20 Thou makest darkness, and it becomes night,
When all beasts of the wilderness rouse;
21 The lions roar after their prey,
And claim their food from God.
22 The sun rises, they retreat, 5
And stretch themselves out in their lairs;
23 Man goes forth to his work,
And to his labor until the evening.
24 How many are Thy works, O JHVH!
Thou hast, in wisdom, created them all. 10
The earth is full of Thy creatures;
25 Yonder sea, far and wide so vast,
Wherein is a countless swarm,
Creatures small and great.
26 There ride the ships 15
And that Leviathan⁶ which Thou hast formed, to play with
27 They all wait upon Thee [him.⁷
To give them their food in due season.
28 *What* Thou givest to them, they gather;
Thou openest Thy hand, they feast; 20
29 Thou hidest Thy face, they are frightened;
Thou withdrawest their breath,⁸ they die,
And turn again into dust.
30 Thou sendest forth Thy breath,⁸ they spring into Being,
And Thou renewest the face of the earth. 25
31 Be JHVH's Glory eternal!
Let JHVH rejoice in His works!
32 He looks at the earth, it trembles;
He touches the mountains, they smoke.
33 I will sing to JHVH as long as I live, 30
And play to my God while I have any being.
34 May my meditation please Him!
I find my joy in JHVH.
35 Let sinners vanish from the earth,
And no wicked be therein any more!⁹ 35
Bless JHVH, O my soul! □

- 105,²⁰ The king sent and loosed him,
 The ruler of peoples let him go free.
 21 He made him the master over his house,
 The ruler over all his possessions,¹⁶
 22 So that he dared at will to fetter the nobles, 5
 And to chastise the elders.
 23 Israel came to Egypt,¹⁷
 Jacob sojourned in the land of Ham;¹⁸
 24 And He increased His people greatly,¹⁹
 He made them stronger than their foes,²⁰ 10
 25 Whose heart He turned to hate His people,
 To practice craftiness²¹ on His Servants.
 26 He sent Moses, His Servant,
 +And+ Aaron whom He had chosen;
 27 <He> performed among them His signs²² 15
 And His wonders in the land of Ham.^a
 29 He turned their waters into blood,²⁴
 And killed their fishes.
 30 Their land swarmed with frogs,
 +Even+ in the chambers²⁵ of their kings; 20
 31 He spoke, and there came flies,²⁶
 Gnats²⁷ throughout their dominion.
 32 He turned their showers of rain into hail;²⁸
 Blazing fire²⁸ fell on their land.
 33 He trampled their vines and fig-trees, 25
 He broke in pieces the trees²⁹ in their dominion.
 34 He spoke, and there came locusts
 And grasshoppers without number,
 35 Which ate up every herb in their land,
 And ate up the fruit of their field.³⁰ 30
 36 He smote all the first-born in their land,
 The firstlings of all their strength.³¹
 37 He led them forth +laden+ with silver and gold,³²
 And among their tribes was there no one that stumbled.³³
 38 The Egyptians rejoiced at their departure, 35
 For a dread of them had fallen upon them.³⁴
 39 He spread out clouds as a covering,³⁵
 And fire to give light in the night.³⁶

—❖❖❖❖❖❖—

105, 28 ^a He sent darkness, and made it dark,
 And they rebelled not against His words²³

- 105, 40 They asked, and He brought quails,³⁷
 And satisfied them with the bread of heaven.³⁸
 41 He opened the rock, and water gushed forth,
 A stream ran in the desert.³⁹
 42 For He remembered His holy word 5
 +And+ Abraham, His Servant.⁴⁰
 43 Thus He led forth His people with rejoicing,
 His chosen ones with shouts of triumph.⁴¹
 44 He gave them the lands of the heathen,
 And they inherited the fruit of the toil of the peoples,⁴² 10
 45 So that they might keep His commandments,
 And observe His directions.⁴³

Hallelujah!

Psalm 106.

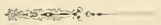
Hallelujah! 15

- 1 **G**IVE thanks to JHVH, for He is kind,
 His goodness is ever-enduring.
 2 Who can utter the great deeds of JHVH,
 Who can make known all His fame?
 3 Happy are they who observe justice, 20
 And o at all times practice righteousness.
 4 Remember me,¹ O JHVH, with the favor Thou showest Thy
 Visit me with Thine assistance! [people,
 5 That I¹ may mark the prosperity of Thy chosen ones,
 May rejoice in the joy of Thy people, 25
 May glory with those that are Thine!
 6 We have sinned like our fathers,
 We have turned back, and wickedly acted.
 7 Our fathers, in Egypt, disregarded His² wonders,
 They were unmindful of the abundance of His² benefits, 30
 And gave +Him+ offense at the sea.³⁴
 8 Yet for His Name's sake He helped them
 In order to show forth His might.
 9 He menaced the Red Sea, and it was dried up.
 He led them through the depths, as through pasture-land.⁴ 35

—————

106, 7 ^aat the Red Sea

- 106, 30 Then Phinehas stood up, and executed judgment,²³
 And the plague was checked.
 31 It was counted to him for righteousness,²⁴
 Unto all generations for ever.
 32 They provoked anger at the water of Meribah,²⁵ 5
 And on their account it fared ill with Moses;²⁶
 33 For they²⁷ angered His²⁸ spirit,
 And he²⁹ spoke unadvisedly with his lips.³⁰
 34 They did not root out the peoples,³¹ 10
 As JHVH had commanded them.³²
 35 They mingled³³ themselves with the heathen,
 And accustomed themselves to their doings.
 36 They did obeisance to their idols,
 Which became to them a snare.³⁴
 37 They sacrificed their sons 15
 And their daughters to demons;³⁵
 38 They poured out innocent blood,^a
 So that with blood-guiltiness the land was polluted.
 39 They became unclean in action, 20
 And practiced idolatry.³⁷
 40 Then JHVH's wrath was kindled against His people,
 And His heritage became to Him an abhorrence.
 41 He gave them into the hand of the heathen,
 And their haters ruled over them;
 42 Their foes oppressed them, 25
 And they had to bow themselves under their hand.
 43 Many times did He save them,
 But headstrong they kept to their counsel;
 And «wasted away» in their iniquity.
 44 But He regarded their need, 30
 When He heard their wailing;
 45 For them He remembered His covenant,
 And relented, according to His great goodness,
 46 He caused them to meet with compassion
 From those who had carried them captive.³⁸ 35
 47 Help us, O JHVH, our God,



106, 38 ^aThe blood of their sons and their daughters,
 Whom they sacrificed to idols of Canaan,³⁶

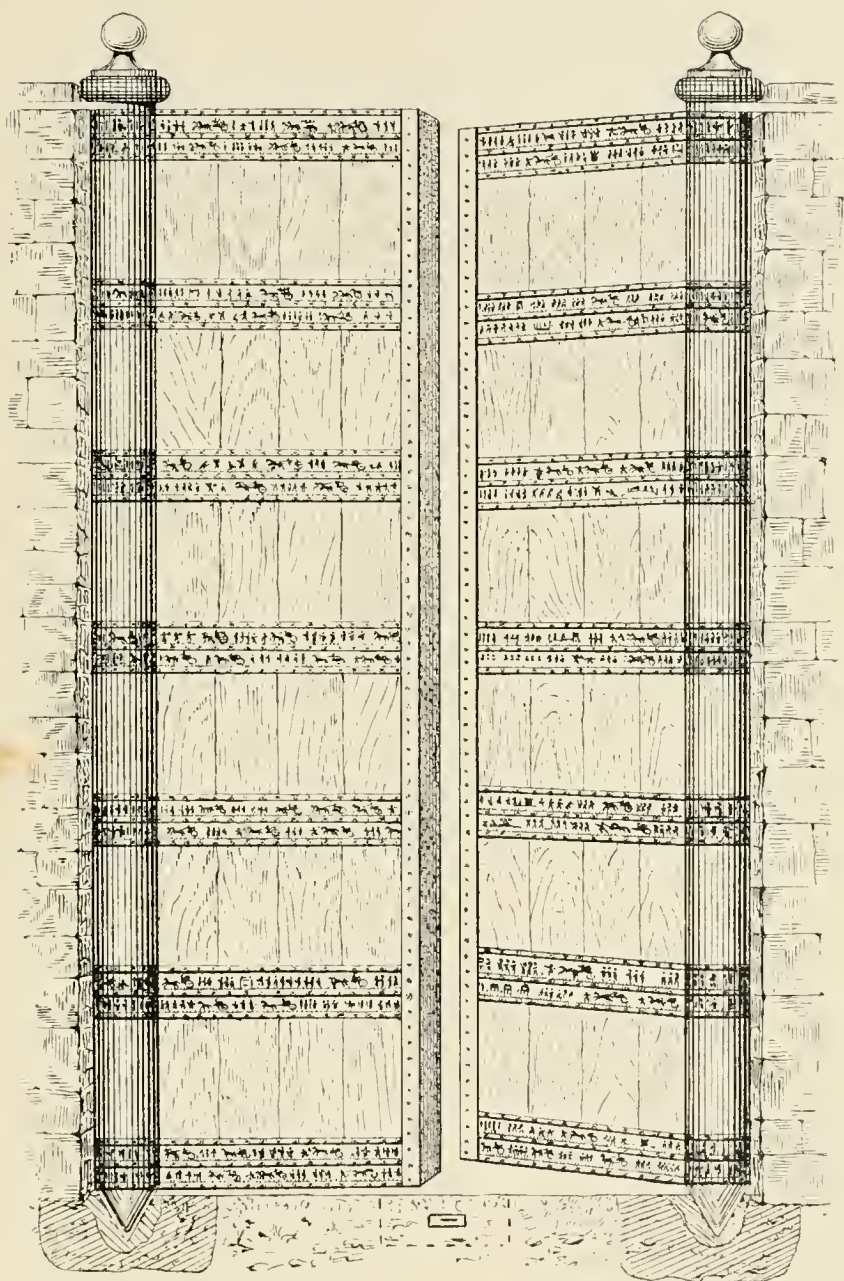


Book 5



Psalm 107.

- 107, 1 IVE thanks to JHVH, for He is kind,
His goodness is ever-enduring! [JHVH,
2 Thus may say those who have been rescued by 5
Whom He has rescued from the hand of the foe,
3 And gathered together from many lands,
From East and West, from North and South.
4 They' who wandered in the wilderness, in the path-
And found not a city to dwell in, [less desert, 10
5 Hungry and thirsty,
Their soul fainting within them,—
6 When they cried to JHVH in their trouble,
He delivered them from their distresses,
7 He brought them on the right road, 15
To reach a city to dwell in.
8 May they give thanks to JHVH for His goodness,
And for the wonders which He does for man;
9 For He satisfies the soul that is longing,
And the soul that is hungry He has sated with good. 20
10 They who sat in gloom and in darkness,
Fettered in affliction and iron,²
11 Because they resisted the commandments of God,
And refused the counsel of the Most High;
12 He bowed down their heart with sorrow, 25
They stumbled, and there was no one to help them,—
13 When they cried to JHVH, in their trouble,
He rescued them from their distresses,



Psaoms

To face p. 113

GATES OF BRONZE

(See p. 206, l. 10)

- 107, 33 He turns streams into desert,
 And fountains into parched ground,¹¹
 34 A land of fruit into a salt waste,¹²
 Because of the wickedness of those who dwell therein.
 35 He turns deserts into pools of water, 5
 And parched ground into fountains;
 36 There He settles the hungry,
 That they may establish a city to dwell in,
 37 Sow fields, and lay out vineyards,
 And gather the fruits of the harvest; 10
 38 He blesses them, so that they greatly increase,
 And He suffers not their cattle to decrease.
 40 He pours out contempt upon nobles,
 And in pathless deserts makes them wander astray,
 39 So that they are minished, and brought low, 15
 By oppression of evil and sorrow.
 41 But the poor man He lifts out of his misery,
 And increases his kindred like a flock of sheep.
 42 The upright see it, and are glad,
 And all wickedness closes its mouth. 20
 43 Whoso is wise, let him give heed to these things,
 And lay the good deeds of JHVH to heart.

Psalm 108.¹

Song. Psalm of David.

- 1 MY heart is steadfast, O God! 25
 I will sing and play.
 2 'Awake', my soul!² awake, harp and cittern!
 I will awaken the dawn!
 3 I extol Thee, O JHVH, among the peoples,
 I sing Thy praises among the nations. 30
 4 For high as the heavens is Thy goodness,
 Up to the skies Thy faithfulness.
 5 Arise above the heavens, O God,
 Above the whole earth in Thy majesty!
 6 So that Thy friends will be saved; 35
 Help with Thy right hand, and answer us!

- 108, 7 God has said in His sanctuary:
 I will triumph, I will divide Shechem,
 And measure out the Valley of Succoth.
 8 Gilead is mine, and mine is Manasseh,
 Ephraim is the defense of my head, 5
 Judah my sceptre;
 9 Moab is my basin,
 On Edom I throw away my shoe,
 Over Philistia I raise the shout of victory.—
 10 Who conducts me to a firm-set city, 10
 Who leads me to Edom?
 11 Hast Thou not cast us off, O God,
 And wilt Thou not march forth, O God, with our hosts?
 12 Give us help against the enemy,
 For vain is the help of man. 15
 13 God before, we shall conquer, —
 It is He who will tread down our foes!

Psalm 109.

For the «Liturgy». Psalm of David.

- 1 **O** GOD, my Glory, be not silent! [against me, 20
 2 For they open the mouth of wickedness and lying
 They utter false speeches against me,¹
 3 With words of malice do they encircle me,
 And fight against me without any cause;
 4 In return for my love, they persecute me, 25

 5 And «repay» me evil for good,
 And hatred for my love.
 6 Give power to a wicked man over him,
 And let Satan stand at his right hand!² 30
 7 From trial³ let him go forth condemned,
 And his prayer become sin!⁴
 8 Let his days be few!
 Let another «man» seize his possessions!
 9 Be his children orphans, 35
 And his wife a widow!
 10 Be his children vagabonds and beggars,
 And be they «driven» from their ruined homes!

- 109, 11 Let his creditor distraint all his possessions!
 And ‹the fruit of› his toil fall as spoil to a stranger!
- 12 Let no one retain any love for him!
 On his orphans let none take compassion!
- 13 Let extirpation befall his posterity, 5
 In the next generation may their name be extinguished,
- 15^b And from the earth ‹be› their memory blot-^{ed}!
- 14 Let the iniquity of his fathers be remembered with JHVH,
 Of the sins of his mother let there be no oblivion!
- 15^a Before JHVH may they be ever-present! 10
 Because he never remembered to show any mercy,
 But hunted to death the wretched and poor
 And the broken in heart.
- 17 He delighted in curses,—‹let them› strike him!
 He took no joy in blessing,—‹let› none light on him! 15
- 18 Let him clothe himself in curses, as with a garment,
 ‹Let› ‹his curses› soak into his entrails like water,
 And into his bones like oil!
- 19 Let them be to him like a garment which he dons,
 And like a girdle which he ever wears! 20
- 20 Be this the reward from JHVH of my accusers
 And of those who speak evil against me.
- 21 But Thou, O JHVH, Lord,
 Deal Thou with me [] ‹according to› Thy goodness,
 Save me [for the sake of Thy Name]! 25
- 22 For wretched am I, and poor,
 Wounded ‹to death› is the heart in my bosom.
- 23 Like a shadow, when lengthening, I am passing away,
 I am shaken off like a locust.
- 24 My knees give way from my fasting, 30
 My flesh is losing its fat.
- 25 And to them I am become a derision,
 They see me, and wag their heads.⁵
- 26 Aid me, O JHVH, my God!
 Help me according to Thy goodness! 35
- 27 Let them mark that this is Thy hand,
 That Thou it is, JHVH, who hast done it.
- 28 If they curse, then bless Thou! [rejoice!
 May they ‹who› oppose ‹me› be disgraced, and Thy Servant

- 109, 29 May my accusers be clothed with dishonor,
And wrap themselves in their disgrace, as in a mantle.
30 I will give JHVH loud thanks, with my mouth,
And, among many, will praise Him,
31 Because He stands at the right hand of the poor, 5
To help him against his «accusers».

Psalm 110.

Psalm of David.

- 1 JHVH has said to my lord: "Sit thou at my right hand,¹
That I may make thy foes thy footstool." 10
2 The staff of thy might JHVH will stretch forth from
Rule thou in the midst of thine enemies! [Zion;²
3 Thy people offer themselves willingly on the day of «the
march of thine army;
On holy «mountains» «out of the lap of the dawn» . 15
The dew³ of thy young «soldiery» offers itself to thee».
4 «Thus» JHVH has sworn, and He does not repent it:
"Thou art for ever a priest,
After the manner of Melchizedek."⁴
5 The Lord is at thy right hand; 20
He⁵ dashes kings to pieces in the day of his wrath.
6 He sits in judgment among the heathen,
He «fills» with corpses «[the vast land]»,
He dashes in pieces the head of the []
7 He drinks from the brook at the wayside, 25
And therefore he lifts up his head.⁶

Psalm 111.

Hallelujah!

- 8 1 I GIVE thanks to JHVH with my whole heart,
2 In the assembly and in the congregation of the 30
3 Great are the works of JHVH, [upright.
7 Worthy of examination by all who take pleasure therein;
11 Glorious and awful are His deeds,
1 And His righteousness is ever-enduring.
13 He has provided a memorial of His wonders;¹ 35
17 Merciful and compassionate is JHVH.

- ט III, 5 He gave nourishment to them who feared Him,
 י He for ever remembers His covenant.
 כ 6 He showed the power of His deeds to His people,
 ל In giving them the heritage of the heathen.
 מ 7 The deeds of His hands are faithfulness and justice, 5
 נ All His commandments are sure,
 ס 8 They stand fast for ever and ever,
 ע They are wrought with faithfulness and uprightness.
 פ 9 He sent deliverance to His people,
 צ He gave to His covenant everlasting validity;² 10
 ק Holy and awful is His Name.
 ר 10 The fear³ of JHVH is the beginning of wisdom,
 ש A wholesome prudence in all who possess it.
 ת His glory is ever-enduring!

Psalm 112.

15

Hallelujah!

- א 1 HAPPY the man who fears JHVH,
 ב Who in His commandments has exceeding joy!
 ג 2 Mighty in the land will be his posterity,
 ד The generation of the upright will be blessed.¹ 20
 ה 3 Welfare and wealth are in his home;
 ו His righteousness is ever-enduring.
 ז 4 To the upright in the darkness, as a light, arises
 ח The Merciful, the Compassionate, and the Just.¹
 ט 5 Well is it with him who lends, or bestows graciously; 25
 י Who by justice strengthens his cause.
 כ 6 Neither now nor ever will he be shaken;
 ל The righteous remains in everlasting remembrance.
 מ 7 He is not anxious over evil tidings,
 נ His heart is steadfast, he trusts in JHVH. 30
 ס 8 His heart is firm, he is not afraid;
 ע In the end he beholds the downfall of his foes.
 פ 9 He scatters abroad, he gives to the poor;
 צ His righteousness is ever-enduring,
 ק His horn² is exalted in honor. 35
 ר 10 The wicked sees it, and is vexed,
 ש He gnashes his teeth, and passes away.
 ת The hope of the wicked comes to nought.

Psalm 113.

Hallelujah!

- 113, 1 **P**RAISE, O ye Servants of JHVH,
 Praise ye the Name of JHVH!
- 2 Blessed be the Name of JHVH, 5
 From henceforth for ever and ever!
 3 From East to West¹
 Be the Name of JHVH praised!
- 4 Exalted above all heathendom is JHVH,
 Above the heavens His majesty. 10
 5 Who is like JHVH, our God?
 Enthroned on high,
 6 Who looks far down,
 From heaven on the earth.
- 7 Who raises the lowly out of the dust, 15
 Who lifts the poor out of the mire,
 8 And sets him at the side of nobles,²
 The nobles of His people;
 9 Who «changes» the barren woman of a household
 Into a joyful mother of children. 20

*Hallelujah!*Psalm 114.¹

- 1 **W**HEN Israel marched forth from Egypt,
 The House of Jacob, from a people of an alien
- 2 Then Judah became His sanctuary, [tongue, 25
 «And» Israel His dominion.
- 3 The sea saw it, and fled,
 The Jordan ran backward,
 4 The mountains skipped like rams,
 The hills like young sheep. 30
- 5 What «ails» thee, O sea, that Thou fleest?
 O Jordan, «that» Thou runnest backward?
- 6 O mountains, «that» ye skip like rams,
 O hills, like young sheep?
- 7 Tremble, O earth, before the Lord! 35
 Before the God of Jacob,
 8 Who turns the rock into a lake,
 Stones of flint into a fountain of water.²

Psalm 115.¹

- 115,¹ NOT to us, O JHVH, not to us,
 But to Thy Name, give glory,
 Because of Thy goodness, because of Thy faithfulness!
- 2 Why should the heathen say: 5
 "Where is that God of theirs?"
- 3 Forsooth, our God is in heaven,
 Whatsoever He wills, that He does.
- 4 Their idols are silver and gold, 10
 Handiwork fashioned by man.
- 5 They have a mouth, but talk not;
 Eyes have they, but they see not;
- 6 Ears have they, but they hear not;
 Nostrils have they, but they smell not;
- 7 With their hands they handle not, 15
 With their feet they walk not,
 With their throat they speak not.
- 8 +As dead+ as they may their carvers become,
 And all who in them put their trust!
- 9 O Israel, trust Thou in JHVH!² 20
 He is their help and their shield.
- 10 O House of Aaron,³ trust ye in JHVH!
 He is their help and their shield.
- 11 O ye who fear JHVH,⁴ trust ye in JHVH!
 He is their help and their shield. 25
- 12 JHVH remembers us; He will bless,
 Bless the House of Israel,
 Bless the House of Aaron,³
- 13 Bless those who fear JHVH,⁴ 30
 Small as well as great.
- 14 JHVH will make you increase,
 You and your children.
- 15 Blessed be ye by JHVH,
 The Maker of heaven and of earth!
- 16 The heavens are the heavens of JHVH, 35
 The earth He has given to man.
- 17 It is not the dead who praise JAH,
 Nor all those who are gone down to the silent +land+.
- 18 But it is we who bless JHVH,
 From this time forth for ever and ever! 40

Hallelujah!

116, 18 I will pay my vows to JHVH,
 In the presence of all the people,
 19 In the courts of the house of JHVH,
 In the midst of thee, O Jerusalem!
Hallelujah!

5

Psalm 117.

1 O PRAISE JHVH, all ye heathen,
 Laud Him, all ye nations!
 2 For His goodness rules powerfully over us,
 And JHVH's faithfulness is ever-enduring!
Hallelujah!

10

Psalm 118.¹

1 GIVE thanks to JHVH,—He is good,
 His kindness is ever-enduring.
 2 Let Israel say:
 Ay, His kindness is ever-enduring.
 3 Let the House of Aaron say:
 Ay, His kindness is ever-enduring.
 4 Let those who fear JHVH² say:
 Ay, His kindness is ever-enduring.

15

20

5 I called, when in straits, unto JAH,
 He granted me plenteous room.
 6 JHVH is mine, no fear have I;
 What can man do to me!
 7 JHVH I have as a Helper,
 I will look +with triumph+ on my foes!
 8 It is better to flee to JHVH,
 Than put reliance on man!
 9 It is better to flee to JHVH,
 Than put reliance on princes.³
 10 All heathendom encompassed me,
 In the name of JHVH I destroyed them!
 11 They encompassed me, and engirt me,
 In the name of JHVH I destroyed them!
 12 They swarmed about me like bees,
 But they were quenched, like a fire of thorns,⁴
 In the name of JHVH I destroyed them!

25

30

35

- 118, 13 Thou⁵ didst thrust me, to make me fall,
But JHVH helped me.
- 14 My strength and my song is JHVH,
He is become my deliverance. [tents of the righteous,
15 The shout of rejoicing and deliverance +resounds+ in the 5
The right hand of JHVH has the supremacy!
16 JHVH's right hand is triumphant,
The right hand of JHVH has the supremacy!
- 17 I⁶ shall not die, but live,
And rehearse the deeds of JAH. 10
18 JAH has chastened me sore,
But not given me over to death.
- 19 Open me the gates of righteousness,⁷
That, through them, I may enter, and give thanks to JAH.
20 This is the gate of JHVH,⁸ 15
Wherethrough the righteous will enter.
21 I thank Thee, because Thou hast answered me,
And art become my deliverance.
- 22 The stone which the builders rejected,
Is become the capital of the column.⁹ 20
23 This has been done by JHVH,
It is marvelous in our eyes.
24 This is the day which JHVH has made,
Let us to-day shout for joy, and be glad.
- 25 Alas, O JHVH, help! 25
Alas, O JHVH, give success!
- 26 Blessed be they who enter in the name of JHVH,
We bless you out of the house of JHVH!
- 27 JHVH is God, and has given us light;
Bind the festival with ropes,¹⁰ 30
Even to the horns of the altar.
28 Thou art my God, and I thank Thee,
My God, I exalt Thee!
- 29 *Give thanks to JHVH! He is kind!
His goodness is ever-enduring!* 35

Psalm 119.¹

ALEPH.

- N 119,¹ **H**APPY they whose way is blameless,
 Who follow the Law of JHVH!
 N 2 Happy they, who observe His decrees; 5
 Who seek Him with the whole heart,
 N 3 And commit no iniquity,
 But follow His ways.
 N 4 Thou hast announced Thy behests, 10
 That they may be zealously kept.
 N 5 Oh, that my paths were firmly established,
 To keep Thy laws!
 N 6 I shall not come then to disgrace,
 When I regard all Thy commandments.
 N 7 I thank Thee with a sincere heart, 15
 When I learn all Thy righteous injunctions.
 N 8 Thy laws will I keep,
 Forsake me not utterly!

BETH.

- J 9 Whereby can a young man keep his life pure, 20
 So that he may guard it² according to Thy word?³
 J 10 With my whole heart do I seek Thee,
 Let me not wander from Thy commandments!
 J 11 Thy bidding have I laid up in my heart, 25
 Lest I sin against Thee.
 J 12 Blessed be Thou, O JHVH,
 Teach me Thy laws!
 J 13 With my lips I recount
 All the injunctions of Thy mouth.
 J 14 In the way of Thy decrees I delight, 30
 More than in all riches.
 J 15 On Thy behests I meditate,
 And regard Thy ways with attention.
 J 16 In Thy laws I find pleasure,
 I forget not Thy word. 35

GIMEL.

- J 17 Deal bountifully with Thy servant,⁴ that I may still live
 And observe Thy word.

- 1 119, 18 Unveil mine eyes, that I may behold
 The wonderful things in Thy Law.
 1 19 I am a stranger⁵ on earth,
 Hide not Thy commandments from me.
 1 20 My soul wastes away³ with longing 5
 After Thy injunctions⁶ all the time.
 1 21 Thou threatenest those who are arrogant;
 Accursed are they who swerve from Thy commandments!
 1 22 Take away from me disgrace and scorn,
 For I observe Thy decrees. 10
 1 23 Let even princes sit and take counsel together against me,
 Thy servant meditates on Thy laws.
 1 24 Thy decrees are my delight,
 They are my counselors.

DALETH.

15

- 7 25 My soul clings to the dust;
 Quickened me according to Thy promise.
 7 26 I rehearse my daily life,⁷ and Thou answerest me;
 Teach me Thy laws.
 7 27 Make me understand the way of Thy behests; 20
 I will meditate on Thy wonders.
 7 28 My soul melts away with sorrow,
 Raise me according to Thy promise.
 7 29 The way of falsehood keep Thou far from me,
 And with Thine instruction graciously favor me. 25
 7 30 The way of truth have I elected,
 Before me³ placed Thine injunctions.
 7 31 Firmly I cleave to Thy decrees,
 Let me not, O JHVH, come to disgrace!
 7 32 In the way of Thy commandments do I take pleasure, 30
 For Thou givest me a heart that is willing.

HE.

- 7 33 Teach me, O JHVH, the way of Thy laws,
 I will steadfastly observe it.
 7 34 Give me understanding that I may observe Thy Law, 35
 And keep it with my whole heart.
 7 35 Let me follow the path of Thy commandments,
 For therein do I delight.

- ¶ 119, 36 Incline my heart to Thy decrees,
 And not to lucre.
 ¶ 37 Turn away mine eyes from beholding vanity;
 Quicken me in Thy ways.
 ¶ 38 Fulfil to Thy servant Thy promise 5
 Which *applies* to the fear of God.
 ¶ 39 Turn away from me the disgrace which I fear,
 For Thine injunctions are good.
 ¶ 40 Behold, I long after Thy behests;
 Through Thy righteousness quicken me! 10

VAU.

- ¶ 41 Let Thy goodness come to me, O JHVH,
 Thy help, according to Thy promise.
 ¶ 42 Then for him who reproaches me, shall I have an answer;⁸
 For I trust in Thy word. 15
 ¶ 43 Take not the word of truth⁹ utterly out of my mouth,
 For I wait on Thy judgment.
 ¶ 44 May I keep Thy Law continually,
 For ever and ever!
 ¶ 45 May I walk in a path that is broad; 20
 For to Thy behests do I attend.
 ¶ 46 Before kings do I speak of Thy decrees,
 And am not ashamed.
 ¶ 47 I delight myself in Thy commandments,
 Which are to me dear. 25
 ¶ 48 I lift up my hands¹⁰ to Thy commandments,^a
 And meditate on Thy laws.

ZAIN.

- ¶ 49 Remember Thy word to Thy servant,
 For Thou hast told me to hope; 30
 ¶ 50 This comforts me in mine affliction,
 Thy promise quickens me.
 ¶ 51 The arrogant are flouting me sore;
 Yet do I not swerve from Thy Law.
 ¶ 52 I remember Thy judgments of old, 35
 O JHVH, and comfort myself.

119, 48 ^awhich are to me dear¹¹

- י 119, 53 I am seized with hot indignation
 Because of the wicked who forsake Thy Law.
 י 54 Like the tones of a harp are Thy laws to me,
 When I sojourn in a land that is strange.
 י 55 I remember Thy Name in the night-time, O JHVH, 5
 And I am keeping Thy Law.
 י 56 This is ^{conferred} on me,¹²
 That I keep Thy behests.

CHETH.

- ח 57 My portion is JHVH, I exclaim, 10
 And I observe Thy words.
 ח 58 I entreat Thee with my whole heart:
^{Quicken} me according to Thy promise.
 ח 59 I consider my ways,
 And turn my feet to Thy decrees. 15
 ח 60 I make haste, and delay not
 To keep Thy commandments.
 ח 61 Ropes of the wicked have wrapped me round,
^{Yet} Thy Law I do not forget.
 ח 62 At midnight I rise to give thanks to Thee, 20
 Because of Thy righteous judgments.
 ח 63 I am a companion¹³ of them who fear Thee
 And observe Thy behests.
 ח 64 The earth, O JHVH, is full of Thy goodness,
 Teach me Thy laws. 25

TETH.

- ט 65 Thou hast bestowed what is good on Thy servant,⁴
 O JHVH, according to Thy word.
 ט 66 Teach me ^{judgment and knowledge},
 For upon Thy commandments I depend. 30
 ט 67 Before I was afflicted,¹⁵ I strayed;
 But now I observe Thy bidding.
 ט 68 Thou art good, and doest good;
 Teach me Thy laws.
 ט 69 The arrogant forge lies against me; 35
 But with my whole heart I observe Thy behests.

- U 119, 70 Their heart is covered up, as with fat;
 My pleasure is Thy Law.
 U 71 It is good for me that I have been afflicted,¹⁵
 That I might learn Thy laws.
 U 72 The instruction of Thy mouth is worth more to me 5
 Than thousands of gold and of silver.

JOD.

- ' 73 Thy hands have made me, and fashioned me;
 Give me the understanding to learn Thy commandments.
 ' 74 May those who fear Thee see me, and be glad, 10
 Because I tarry for Thy word.
 ' 75 I know, O JHVH, that Thy judgments are just,
 And that in faithfulness Thou hast chastised me.¹⁵
 ' 76 Let Thy goodness +come+ to comfort me,
 According to Thy promise to Thy servant.⁴ 15
 ' 77 Let Thy pity come to me, that I may still live;
 For Thy Law is my delight.
 ' 78 Let the arrogant be brought to disgrace, for without cause
 I meditate on Thy behests. [they ill-treat me;
 ' 79 Let those who fear Thee turn to me, 20
 And those who know Thy decrees.
 ' 80 Be my heart blameless in Thy laws,
 So that I be not disgraced!

CAPH.

- J 81 My soul pines for Thy help! 25
 I tarry for Thy word.
 J 82 Mine eyes pine for Thy promises:
 When wilt Thou comfort me?
 J 83 Though I am become like a wine-skin in smoke,¹⁶
 Thy laws I do not forget. 30
 J 84 How few are the days of Thy servant!
 When wilt Thou bring my pursuers to judgment?
 J 85 Pitfalls have been dug for me by the arrogant
 Who do not conform to Thy Law.
 J 86 All Thy commandments are sure. 35
 They persecute me causelessly; help me!
 J 87 From the earth they would have almost consumed me;¹⁵
 Yet I did not neglect Thy behests.

119, 88 According to Thy goodness, quicken me!
I will observe the decrees of Thy mouth.

LAMED.

89 To all eternity, O JIHVH, Thy word
Stands as firm as the heavens! 5
90 Thy faithfulness endures for ever and ever.
Thou hast fixed the earth firm, and it stands.
91 In obedience to Thine injunctions all beings exist,
They all are Thy servants.
92 Had not Thy Law been my pleasure, 10
In my misery I should have perished.¹⁵
93 Thy behests do I never and never forget;
For through them Thou quickenest me.
94 I am Thine; help me!
For in Thy behests am I studious. 15
95 The wicked lie in wait to destroy me;
I consider Thy decrees.
96 I see that all perfection has an end,¹⁷
But Thy commandment is infinite.

MEM.

20

97 Oh, how I love Thy Law!
It is ever my meditation.
98 Thy commandment makes me wiser than my foes,¹⁸
It is for ever mine own.
99 I have more understanding than all my instructors,¹⁸ 25
For Thy decrees are my meditation.
100 I have more judgment than the aged,¹⁸
For I observe Thy behests.
101 I refrain my feet from every evil path,
That I may keep Thy word. 30
102 From Thine injunctions I do not swerve,
For Thou art my teacher.
103 How pleasant Thy word is to my palate!
Sweeter than honey to my mouth!
104 From Thy behests I gain understanding; 35
Hence I hate every pathway of lies.

NUN.

- Thy word is a lamp to my feet,
 And a light on my path.
 I have taken an oath, and I keep it:
 To observe Thy righteous injunctions.
 I am sorely afflicted;
 O JHVH, quicken me according to Thy word!
 Graciously accept, O JHVH, the offerings of my mouth,
 And teach me Thine injunctions.
 My life stands ever in hazard;¹⁹
 But Thy Law I do not forget.
 The wicked set snares for me;
 But from Thy behests I do not stray.
 Thy decrees are for ever my heritage,
 They are the joy of my heart.
 I incline my heart to fulfil Thy laws
 For ever and ever.

SAMECH.

- D 113 Men who are of two minds,²⁰ I hate,
But Thy Law I love. 20
- D 114 Thou art my Shelter and Shield,
For Thy word I tarry.
- D 115 Depart from me, ye evil-doers,
I will keep the commandments of my God.
- D 116 Uphold me as Thou hast promised, then I shall still 25
And let me not come to disgrace with my hope. [live;
- D 117 Stand at my side, thus shall I be helped,
And I will ever regard Thy laws.
- D 118 Thou dost cast off all who swerve from Thy laws;
For their deceit is delusion. 30
- D 119 Like dross dost Thou reject all the wicked in the land;
Therefore dear to me are Thy decrees.
- D 120 My flesh shudders for fear of Thee;
And of Thy judgments am I afraid.

AIN.

- Y** 121 I practice justice and righteousness,
 Thou wilt not abandon me to mine oppressors.

- ז 119, 140 Thy word is thoroughly pure,
 And Thy servant loves it.
 ז 141 Feeble am I, and despised;
 Yet I do not forget Thy behests.
 ז 142 Thy righteousness is right to eternity, 5
 And Thy Law is truth.
 ז 143 Trouble and anguish have lighted on me,
 Thy commandments are my delight.
 ז 144 Thy decrees are binding to eternity,
 Give me knowledge that I may still live. 10

QOPH.

- ק 145 I call with my whole heart; answer me, O JHVH!
 Fain would I obey Thy laws.
 ק 146 I call Thee; help me!
 And I will keep Thy decrees. 15
 ק 147 I rise before dawn, and cry;
 I tarry for Thy word.
 ק 148 I am awake before the +cry of the+ watchman,
 To meditate on Thy word.
 ק 149 Hear my voice, in Thy goodness; 20
 O JHVH, quicken me according to Thy justice!
 ק 150 Those who persecute <me with> outrage are nigh,
 They keep themselves far from Thy Law.
 ק 151 Thou, O JHVH, art nigh,
 And all Thy commandments are truth. 25
 ק 152 Long ago I discerned from Thy decrees
 That Thou hast founded them for ever and ever.

RESH.

- ר 153 Behold mine affliction, and save me!
 For I have not forgotten Thy Law. 30
 ר 154 Plead Thou my cause, and avenge me,
 According to Thy promise quicken me!
 ר 155 Help comes not nigh to the wicked;
 For they do not study Thy laws.
 ר 156 Thy mercy, O JHVH, is great; 35
 According to Thy justice quicken me!
 ר 157 My persecutors and oppressors are many,
 +But+ I have not swerved from Thy decrees.

- ר 119, 158 When I behold apostates I loathe them,
 Because they keep not Thy word.
 ר 159 Consider how I hold dear Thy behests;
 O JHVH, according to Thy goodness quicken me!
 ר 160 The sum of Thy word^s is Truth, 5
 And all Thy righteous injunction^s are ever +binding+.

SHIN.

- ש 161 Princes persecute me without a cause;
 But my heart stands in fear of Thy word.
 ש 162 I take delight in Thy promise, 10
 Like a man who discovers great spoil.
 ש 163 Lies do I hate and abhor;
 Thy Law do I love.
 ש 164 Seven times²² daily I praise Thee,
 Because of Thy righteous injunctions. 15
 ש 165 Great welfare have they who love Thy Law;
 No stumbling-block is before them.
 ש 166 I hope for Thy help, O JHVH,
 And I fulfil Thy commandments.
 ש 167 My soul observes Thy decrees, 20
 And dearly I love them.
 ש 168 I observe Thy behests and decrees;
 For all my ways are before Thee.²³

TAU.

- ת 169 May my complaint come nigh Thee, O JHVH, 25
 According to Thy promise give me understanding!
 ת 170 May my supplication come before Thee;
 According to Thy word deliver me!
 ת 171 May my lips proclaim praise;
 For Thou teachest me Thy laws. 30
 ת 172 May my tongue sing of Thy word;
 For all Thy commandments are righteous.
 ת 173 May Thy hand come to my help;
 For I have chosen Thy behests.
 ת 174 I long for Thy help, O JHVH, 35
 And Thy Law is my delight.
 ת 175 May my soul live, and praise Thee,
 And Thy judgment bring to me help!

- ¶ 119, 176 If I go astray like a lost sheep,
 Seek Thou Thy servant;
 For I do not forget Thy commandments.



The Songs of Ascents



Psalm 120.

5

Song of Ascents.

- 1 **T**O JHVH in my distress
 I call, and He answers me.
- 2 O JHVH, deliver my soul
 From lying lips, from a deceitful tongue! 10
- 3 "What gives thee, and what bestows on thee
 A deceitful tongue?"¹
- 4 Arrows of war sharpened
 On coals of broom!²
- 5 Woe is me, that I tarry in Mesech!³ 15
 That I dwell in the tents of Kedar!³
- 6 Long enough has my soul been dwelling
 With people to whom peace is hateful.
- 7 Peaceable am I, but when I speak
 "On the instant" they are for war! 20

Psalm 121.

Song of Ascents.

- 1 **L**IFT up mine eyes to the mountains:¹
 Whence comes my help?
- 2 My help comes from JHVH, 25
 Who has made heaven and earth.
- 3 May He not suffer thy² foot to stumble,
 May not thy Keeper slumber!

Psalm 125.

Song of Ascents.

- 125, 1 **THEY** who trust in JHVH are like Mount Zion,
That is not shaken, that stands for ever.
- 2 Mountains encircle Jerusalem, 5
And JHVH encircles His people,
From this time forth for ever.
- 3 <He lets> not the sceptre of outrage¹ rest
On the lot of the righteous;²
Lest the righteous reach out 10
Their hands unto evil.³
- 4 Do good, O JHVH, to the good
And to those who are upright in their heart.
- 5 But those who follow their crooked paths,—
May JHVH drive them off with evil-doers! 15
Fair befall Israel!

Psalm 126.

Song of Ascents.

- 1 **WHEN** JHVH turned the Captivity¹ of Zion,
It was as though we dreamed! 20
- 2 Then our mouths were filled with laughter,
And our tongues with shouts of joy;
Then was it said among the heathen:
A great thing has JHVH done for them.
- 3 A great thing <indeed> had JHVH done for us! 25
We were joyful!
- 4 Turn Thou, O JHVH, our captivity.¹
* * * * * like channels in the dry land.²
- 5 Those who sowed in tears
Will reap with shouts of joy. 30
- 6 The o <sower> of seed goes forth weeping,
With shouts of joy he returns, the bearer of sheaves.

Psalm 127.

Song of Ascents. Of Solomon.

- 127, 1 **U**NLESS JHVH build the house,
 The builders labor thereon in vain.
 Unless JHVH watch over the city, 5
 The watchman is awake in vain.
 2 In vain is it that ye rise up early, so late take rest,
 And eat distressful bread;
 Even so He gives to His beloved in sleep.¹
 3 Sons are a gift from JHVH, 10
 The fruit of the womb is a present.
 4 As arrows in the hand of a warrior,
 So are the sons of the days of youth.²
 5 Happy the man who has his quiver full thereof;
 They will not be put down, when they argue with foes 15
 before judges.³

Psalm 128.

Song of Ascents.

- 1 **H**APPY is every one, who fears JHVH,
 And who walks in His ways! 20
 2 What thy hands gain, thou dost eat;
 Happy, thou! and fair may it befall thee!
 3 Like a fruitful vine is thy wife,
 In thy dwelling's innermost chambers.
 Like young olive trees are thy children, 25
 About thy board in a circle.
 4 Ay, in this way shall he -still- be blessed,
 The man who fears JHVH.
 5 May JHVH bless thee from Zion!
 Rejoice in the good of Jerusalem¹ 30
 All the days of thy life,
 6 And live to see thy children's children!
Fair befall Israel!

Psalm 129.

Song of Ascents.

- 129, 1 **T**HEY have oppressed me enough, from the days of
 (Thus let Israel say,) [my youth,
 2 They have oppressed me enough, from the days of my 5
 Albeit they have not proved my master. [youth,
 3 Ploughers have ploughed on my back,
 They have drawn long their furrows.
 4 JHVH is just,
 He has severed the cords of the wicked. 10
 5 They will be brought to disgrace, and turned backward,
 All those who hate Zion.
 6 It happens to them as to grass on the roofs,
 Which withers before it «shoots up»;
 7 Wherewith a reaper can not fill his hand, 15
 Nor a binder of sheaves fill his arm;¹
 8 And those who pass by do not say:
 The blessing of JHVH be on you,
 In JHVH'S Name do we bless you!²

Psalm 130.

Song of Ascents.

- 1 **O**UT of the depths,¹ O JHVH, do I cry to Thee!
 2 O Lord, hear Thou my voice,
 Let Thine ears be attentive
 To the cry of my supplication! 25
 3 If Thou dost mark iniquities, O JAH,
 O Lord, who can stand?
 4 But there is forgiveness with Thee,
 That Thou mayst be feared.²
 5 I wait «for» JHVH, my soul waits, 30
 And in His word do I hope.
 6 My soul waits for JHVH,
 More than watchmen «wait» for the morning, «watchmen for
 7 Hope, O Israel, in JHVH, [the morning».³
 For with JHVH is graciousness, 35
 And with Him is abundant redemption.
 8 He will redeem Israel
 From all her iniquities.⁴



To face p. 146

MOUNT HERMON

(Ps. 133, 3)

Printed

- 135, 19 O House of Israel, bless JHVH!
 O House of Aaron, bless JHVH!
 20 O House of Levi, bless JHVH!
 O ye who fear JHVH,³ bless JHVH!
 21 Blessed out of Zion be JHVH,
 Who dwells at Jerusalem.
Hallelujah!

5

Psalm 136.

- 1 GIVE thanks to JHVH; for He is good;
 For His goodness is ever-enduring. 10
 2 Give thanks to the God of Gods;
 For His goodness is ever-enduring.
 3 Give thanks to the Lord of Lords;
 For His goodness is ever-enduring.
 4 Who alone does great wonders;
 For His goodness is ever-enduring. 15
 5 Who made the heavens by knowledge;
 For His goodness is ever-enduring.
 6 Who founded the earth upon waters;
 For His goodness is ever-enduring. 20
 7 Who has made great lights;
 For His goodness is ever-enduring.
 8 The sun to rule the day;
 For His goodness is ever-enduring.
 9 Moon and stars to rule the night;
 For His goodness is ever-enduring. 25
 10 Who smote the Egyptians in their first-born;
 For His goodness is ever-enduring.
 11 And brought Israel forth from the midst of them;
 For His goodness is ever-enduring. 30
 12 With a strong hand and an outstretched arm;
 For His goodness is ever-enduring.
 13 Who cut the Red Sea in twain;
 For His goodness is ever-enduring.
 14 And brought Israel over through the midst of it;
 For His goodness is ever-enduring. 35
 15 And shook off Pharaoh and his army into the Red Sea;
 For His goodness is ever-enduring.



THE EUPHRATES NEAR BABYLON

(See p. 132, l. 30)

- 137 If I set not Jerusalem
Higher than my highest joy!
- 7 Reckon it against those Sons of Edom,² O JHVH,
That day of Jerusalem,
When they said: "Clean down,
Down to the ground with it!" 5
- 8 Daughter of Babylon! thou she-devastator, thou!
Happy he, who requites on thee
All thou hast done to us!³
- 9 Happy he, who seizes thy little children, 10
And against a rock dashes them to pieces!

Psalm 138.

Of David.

- 1 WITH my whole heart I¹ give Thee thanks.
I sing Thy praises in a place that is holy.² 15
- 2 Toward Thy holy temple I prostrate myself, [faithfulness;
And give thanks to Thy Name for Thy goodness and
Because Thou hast magnified Thy word above all Thy
- 3 When I called, Thou didst answer me; [Name.³
Thou gavest me courage; I feel strong. 20
- 4 All the kings of the earth will praise⁴ Thee, O JHVH,
For they have heard the words⁵ of Thy mouth.
- 5 They will sing of the ways of JHVH;
Great is the glory of JHVH.
- 6 JHVH is elevated on high; He sees the lowly, 25
And the proud He knows from afar.⁶ *
[alive;
- 7 Though I walk in the midst of distress, Thou keepest me
Against the anger of my foes Thou stretchest Thy hand;
Thy right hand helps me. 30
- 8 JHVH recompenses me,
Thy goodness, O JHVH, is ever-enduring,
Forsake not the work of Thy hands!

Psalm 139.

For the Liturgy. Of David. Psalm.

- 139, 1 **O** JHVH, Thou searchest me through, and knowest me;
 2 Thou knowest my downsitting and mine uprising;
 Thou understandest my thought afar off; 5
 3 Thou provest my going and my lying down,
 And art acquainted with all my ways;
 4 For there is not a word on my tongue,
 But Thou already knowest it all, O JHVH;
 5 Thou dost enfold me behind and before, 10
 And layest Thy hand upon me—
 6 A knowledge too wonderful for me,
 * It is all too high, I cannot comprehend it!
- 7 Whither can I go from Thy spirit?
 Or whither flee from Thy countenance? 15
 8 If I ascend to heaven, Thou art there!
 If I made my bed in Sheol, Thou art there!
 9 If I should take the wings of the dawn,
 And alight in the uttermost parts of the sea,
 10 Even there would Thy hand lead me, 20
 And Thy right hand hold me.
 11 Should I say: "Darkness, cover me!
 And at night be it light about me!"—
 12 For Thee darkness is not dark:
 The night shines as the day, 25
 And darkness is like the light.
- 14 I praise Thee, for <Thou art> fearfully wonderful,
 Wonderful are Thy works,
 And my soul knows it well.
 13 Thou hast formed my reins,¹ 30
 Thou didst knit me together in my mother's womb.
 15 My bones were not hidden from Thee
 When I was made in secret,
 And wrought in the depths of the earth;²
 16 While I was yet unformed Thine eyes saw me.—³ 35
 +Thus are all men known to Thee+,
 And in Thy book they are all recorded, [escapes Thee].
 +Even+ before they are fashioned, not one among them

- 139, 17 But to me—how weighty to me are Thy thoughts, O God,
How vast their sum!
- 18 Should I wish to count them, they are more in number
I awake, and I am still with Thee.⁴ [than the sand;
- 19 Oh, that Thou wouldst slay the wicked, O God, 5
Oh, that the men of blood would depart from me,⁵
- 20 Who enrage Thee
And use Thy «Name» for lying.
- 21 Shall I not hate Thy haters, O JHVH, 10
And «oppose» Thine opposers?
- 22 With extremest hatred do I hate them;
They are mine own enemies.
- 23 Search me, O God, and know my heart,
Try me, and know my thoughts,
- 24 See if there be any wicked way in me, 15
And lead me in the way everlasting!⁶

Psalm 140.

For the «Liturgy». Psalm of David.

- 1 **D**ELIVER me, O JHVH, from men who are evil!
From men who are violent, save me! 20
- 2 Who devise evil in their heart,
«Stirring up» wars all the time.
- 3 They sharpen their tongue like «the tongue of» a snake,
And within their lips is the poison of adders. *Selah.*
- 4 Keep me, O JHVH, from the hand of the wicked, 25
From the violent deliver me,
Those who plot to trip up my foot!
- 5 The arrogant lay for me snares and cords which are hidden;
They spread nets by the wayside;
Traps do they set for me. *Selah.* 30
- 6 To JHVH I say: Thou art my God!
Hear, O JHVH, the cry of my supplications!
- 7 JHVH, O Lord, my Help and my Bulwark,
Thou hast guarded my head in the day of battle.¹
- 8 Grant not, O JHVH, the desires of the wicked; 35
Let not his purpose succeed! [] *Selah.*
- 9 Those who are hemming me in «[raise]» their head.²
May the mischief of their own lips cover them!

Psalm 142.

Maskil¹ of David, when he was in the Cave. Prayer.

- 142, 1 **I** CRY aloud to JHVH,
 Aloud to JHVH do I implore His grace.
- 2 I pour out my complaint before Him, 5
 Before Him I tell my need, |
 When my spirit is wrapped in gloom.
- 3^b In the path where I walk,
 3^c They lay snares for me;
 3^a But Thou knowest my way. 10
- 4 I look to the right, and «I» gaze [] «to the left»,
 Nowhere is there open a refuge for me,
 No one cares for my soul. [^a]
- 5 I cry to Thee, O JHVH;
 I say: Thou art my Refuge, 15
 My Share in the land of the living.³
- 6 Give heed to my wailing;
 For I am bowed to the ground;
 Save me from my pursuers;
 For they are too strong for me. 20
- 7 Bring my soul out of prison,
 That I may give praise to Thy Name.
 The righteous wait for me,
 That Thou mayst deal bountifully with me.

Psalm 143.

Psalm of David.

- 1 **O** JHVH, hear my prayer!
 Give ear to my supplications!
 In Thy faithfulness answer me, in Thy righteousness!
- 2 And enter not into judgment¹ with Thy servant; 30
 For in Thy sight is no living being justified.
- 3 The foe baits my soul,
 Stamps my life to the earth,
 Compels me to dwell in darkness,
 Like those who have been long dead.² 35

144, 4 Man is like a breath,⁵
His days are like a shadow which passes.⁶

5 Bow the heavens, O JHVH, and come down!⁷
Touch the mountains that they smoke!⁸

6 Hurl lightnings, and scatter them!⁹ 5
Shoot Thine arrows, and affright them!⁹

7 Stretch out Thy hand from heaven,¹⁰
Pluck me forth, and deliver me from the great
From the hand of aliens,¹² [waters,¹¹

8 Whose mouth speaks deceit, , 10
And the grasp of whose hand is a lie.

9 A new song¹³ will I sing Thee, O God,
On the psaltery of ten strings will I play to Thee,

10 Who gives victory to kings,¹⁴ 15
And saved His servant David from the dangerous sword.

11 Pluck me forth, and save me from the hand of
Whose mouth speaks deceit, [aliens,¹²
And the grasp of whose hand is a lie.¹⁵



[youth,

12 Our sons are like saplings, thriven in the strength of their 20
Our daughters are like corner-pillars¹⁶ fitly carved for a

13 Our <garners> are full, affording all manner of store; [palace.
The sheep in our pastures multiply by thousands and ten

14 Our <cattle> are with young¹, [thousands.

There is no <murder nor manslaughter>,¹⁷ 25
And in our streets no loud outcry.

15 Happy the people that is in such case,
Happy the people whose God is JHVH!

Psalm 145.

Prayer of David.

30

8 1 I WILL extol Thee, my God, Thou King,
And praise Thy Name, for ever and ever.

2 All the day long will I praise Thee,
And glorify Thy Name, for ever and ever.

- ג 145.3 Great is JHVH, and highly to be praised,
 And His greatness is unsearchable.
- 7 4 One generation lauds Thy works to another,
 And rehearses Thy mighty acts.
- ה 5 The glorious splendor of Thy majesty <they proclaim>; 5
 On Thy wondrous works I ponder.
- ו 6 They speak of the power of Thine astonishing acts;
 I will recount Thy mighty deeds.
- ז 7 They make known the fame of Thy great goodness,
 And Thy righteousness they praise with shouts of joy. 10
- ח 8 JHVH is merciful and compassionate,
 Long suffering and of great goodness.
- ט 9 JHVH is good toward all,
 And His pity extends over all His works.
- י 10 All Thy works praise Thee, O JHVH, 15
 And Thy godly ones bless Thee.
- כ 11 They speak of the glory of Thy kingdom,
 And talk of Thy might,
- ל 12 To make known <Thy> great deeds, to the sons of men,
 And the glorious splendor of <Thy> kingdom. 20
- מ 13 Thy kingdom is a kingdom throughout the ages,
 Thy dominion endures for ever and ever.
- * * * * *
 * * * * *
- ס 14 JHVH upholds all who fall, 25
 And raises up all who are bowed down.
- ע 15 The eyes of all wait upon Thee,
 And Thou givest them their food in due season.¹
- פ 16 Thou openest Thy hand,
 And satisfiest with contentment every living thing. 30
- צ 17 JHVH is righteous in all His ways,
 And gracious in all His acts.
- ק 18 JHVH is nigh to all who call upon Him,
 To all who call upon Him in sincerity.
- ר 19 He fulfils the desire of those who fear Him, 35
 He hears their cries, and helps them.
- ש 20 JHVH preserves all those who love Him,
 But all the wicked He destroys.
- ת 21 Be JHVH's praise the utterance of my mouth,
 And let all flesh bless His holy Name 40
 For ever and ever!

Psalm 146.

*Hallelujah!*¹

- 146, 1 PRAISE JHVH, O my soul!
 2 While I live, will I praise JHVH,
 To my God I will play, while I have any being. 5
 3 Put not your trust in princes,
 In a son of man, in whom there is no help;
 4 His breath goes forth, he returns to his dust,
 In that very day his purposes perish.
 5 Happy he whose help is the God of Jacob! 10
 Whose hope rests in JHVH, his God,
 6 Who made heaven and earth,
 The sea and all that therein is,
 Who keeps fidelity for ever,
 7 Who executes judgment for the oppressed, 15
 Gives food to the hungry.
 JHVH unfetters the prisoners,
 8 JHVH gives sight to the blind,
 JHVH raises up those who are bowed down,
 JHVH loves the righteous, 20
 9 JHVH guards those who seek protection,²
 The orphans and the widows He upholds;
 But the course of the wicked He leads to ruin.
 10 JHVH reigns for ever,
 Thy God, O Zion, to all generations! 25

Hallelujah!

Psalm 147.

Hallelujah!

- 1 PRAISE JHVH, for it is good;
 Play to our God, for it is lovely; 30
 The song of praise is befitting.
 2 JHVH restores Jerusalem,
 He gathers the dispersed of Israel.
 3 He heals the broken in heart,
 And binds up their wounds. 35
 4 He ordains the number of the stars,
 He gives names to them all.

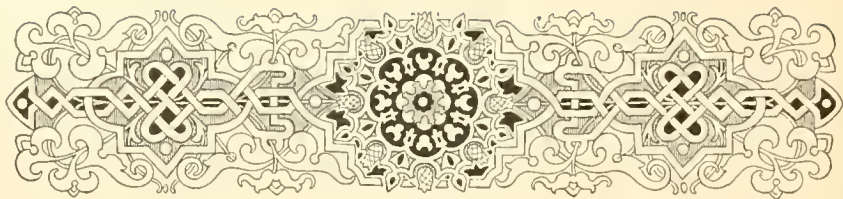
Psalm 148.

Hallelujah!

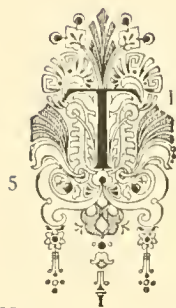
- 148, 1 PRAISE JHVH from the heavens,
Praise Him on the heights!
- 2 Praise Him, all ye His angels, 5
Praise Him, all ye His hosts!
- 3 Praise ye Him, sun and moon,
Praise Him, all ye stars of light!
- 4 Praise Him, ye highest heavens, 10
And ye waters above the heavens!
- 5 Let them praise the Name of JHVH;
For He commanded, and they were created;
- 6 He established them for ever and ever;
He gave them a law which they may not transgress.
- 7 Praise JHVH from the earth, 15
Ye sea-monsters, and all ye deeps!
- 8 Fire and hail, snow and vapor,
Stormy wind, fulfilling His word!
- 9 Ye mountains and all ye hills, 20
Ye fruit-trees and all ye cedars!
- 10 Beasts, wild and tame,
Creeping things and winged birds!
- 11 Kings of the earth, and all nations,
Princes and all rulers of the earth!
- 12 Young men and maidens, 25
Old men and children!
- 13 Let them praise the Name of JHVH;
For His Name alone is exalted,
His majesty extends over earth and heaven,
- 14 And for His people, He has raised up the horn.¹ 30
He is the praise of all His godly ones,
Of the Sons of Israel, of that people which is nigh to Him.

*Hallelujah!*Psalm 149.¹*Hallelujah!*

- 1 SING to JHVH a new song, 35
And His praise in the assembly of the godly.
- 2 Let Israel rejoice in her Creator,
Let the Sons of Zion shout with joy for their King.



Notes on the Psalms



THE PSALMS are a Collection of Hymns for use in Public Worship. Only a small proportion, however, were composed expressly for this use. Some are of a secular nature (*e. g.* Ps. 45), some give lyrical expression to the thoughts of an individual (*e. g.* Pss. 3 and 4); but all were received into the Collection to promote the edification of the Congregation. This is to be inferred from the Hebrew name of the Book of Psalms, *Sépher Tēhillim*, 'Book of Praises,' and *Tēphillóth David*, 'Prayers of David' (Ps. 72, 20).

To some of the Psalms neither of these titles applies, which may be accounted for by the fact that, whatever the character of special Psalms, the Collection as a whole was to be used in Divine Service. The headings also, and the musical directions which are interspersed, even where the Psalm is of a purely personal character, show that the Collection was compiled for musical rendering and liturgical use. Finally, the use of the Psalms in the exercises of the Christian Church, which were derived from the Jewish Synagogue, warrants the same conclusion.

The Psalms are divided into five Books: 3-41; 42-72; 73-89; 90-106; 107-150. The division of the last two Books is due simply to an ancient error (see the note on 106, 48); and whilst a division may be made between the Second and Third Books, it is only the division between two halves of a whole (see the note on Book 2, p. 182). This reduces the five parts to three: 3-41; 42-89; 90-150. And these three parts are not subsequent divisions of the final collection; they are rather strata, originally independent, which were afterwards brought into connection. Psalms of the first stratum reappear in the second (14 = 53; 40 = 70); Psalms of the second, in the third (57. 60 = 108). In the first the divine name *JHVH* (see note on 1, 2) is employed, in the second *Elohim* (God) predominates. There are several signs (see note on 45, 6) which indicate that this variation is due not to the authors but to the editors; the editors of the Second Book were, consequently, not the same as those of the First. (For Pss. 1 and 2, see the note on 2, 1.)

In the first two divisions anonymous Psalms are rare; and such as do occur were not found in the original editions. Pss. 3-41 are *Psalms of David*, and so are 51-70; but 42-50 and 73-89 are Psalms of the Levitical Guilds of Singers (*cf.* the notes on 39, 1; 42, 1). Throughout these Psalms, but with varying degrees of frequency, directions are interspersed indicating the proper manner of musical execution. The significance of these notices was soon forgotten; even in the oldest Versions they were not understood. In the third stratum (Pss.

90-150) most of the poems are anonymous, and, although a much larger proportion than in the first two Books were composed expressly for the Liturgy, musical directions are not given.

Within the three principal divisions smaller groups may be distinguished, *e. g.* the Psalms of Korah and Asaph in the second, and in the third especially the *Shirê ham-M'alôth*, 'The Songs of Ascents' (see the note on p. 210).

The Psalter is a part of the Hagiographa. It is the Hymn-Book of the Second Temple. The titles of the Psalms presuppose the musical service described in the Book of Chronicles, and the *David* of these titles is the David of the Chronicler. With these facts before us, it is not a question whether there be any post-Exilic Psalms, but, rather, whether the Psalms contain any poems written before the Exile. The strong family-likeness which runs through the Psalms forbids our distributing them among periods of Israelitish history widely separated in time and fundamentally unlike in character. The so-called *Psalms of Solomon* (63-48 B. C.) do not differ from the canonical ones in any essential characteristic, and the fact that there are such is a proof of the late date at which Jewish poets continued to write Psalms. The determination of date, therefore, so far as it is possible at all, depends entirely on the interpretation; it is now commonly recognized that the historical notices given in the titles do not contain genuine traditions.

In the present translation of *The Psalms* the titles (including historical and musical notices), as well as *Selah* and other liturgical formulas (*e. g.* 7, 17), are printed in *italics*, also the doxological subscriptions at the close of the first four Books (41, 13; 72, 18; 89, 52; 106, 48). None of these words or phrases (printed in *italics*) formed a part of the original text of the Psalms to which they are attached. Spaced type is used for the refrains which we find in some Psalms (*e. g.* 8, 1. 9; *cf.* the note on 42, 5).

The Hebrew characters in the margin of Pss. 9. 10 25. 34. 37. 111. 112. 119. 145 indicate the acrostic letters in the Hebrew original. These eight Psalms are, in form, alphabetical; each verse or stanza commences with the successive letters of the Hebrew alphabet.



Notes on Book 1



Notes on Psalm 1.

(1) *Counsel*=practical conviction in regard to a mode of life (14, 6; Job 1, 1 35 10, 3; 21, 16).

(2) It is very doubtful whether the Israelites continued to *pronounce* their special name for God at the time when the composition of Psalms was at its height. Yet we can hardly substitute *God* or *The Lord*, seeing that, in writing, the distinction was maintained between *JHVH* (Heb. *Yahvéh*), *Elohim*, 'God,' and 40 *Adonai* 'Lord.'

[*JHVH* represents the *Ineffable Name* of the Supreme Being, erroneously written and pronounced *Jehovah* which is merely a combination of the consonants of the sacred *tetragrammaton* and of the vowels in the Hebrew

word for *Lord*, substituted by the Jews for JHVH, because they shrank from **1** pronouncing the name, owing to an old misconception of the two passages, Ex. **20**, 7 and Lev. **24**, 16. The true pronunciation of JHVH seems to have been *Yahwè* (or *Iahway*, the initial *I=y* as in *Iachimo*). The final *e* should be
 5 pronounced like the French *ê*, or the English *e* in *there*, and the first *h* sounded as an aspirate. The accent should be on the final syllable. To give to the name JHVH the vowels of the word for *Lord* (Heb. *Adonai*), and pronounce it *Jehovah*, is about as hybrid a combination as it would be to spell the name *Germany* with the vowels in the name *Portugal*, viz. *Gormuna*. The monstrous
 10 combination *Jehovah* is not older than about 1520 A. D. The meaning of JHVH is uncertain.—P. H.]

(3) Compare Joshua, chapter **1**, verse 8.

(4) *i. e.* not in the Last Judgment, but in a judgment which God pronounces **5** and executes here and now. Its object is the separation of the true Israel from
 15 the false.

(5) The dominant note in this Psalm, as in so many others, is the contrast **6** between the godly and the wicked. Both contrasted groups here belong to Israel. The piety described is somewhat Puritanical. Its chief occupation, more-
 over, is the study of the Law, day and night. The Psalm resembles the Book
 20 of Proverbs in depicting the wicked as scoffing, worldly-minded, frivolous men, altogether different from the godly. The similarity to Jer. **17**, 7, 8, as well as the difference between the two passages, is worth noting.

Notes on Psalm 2.

(1) Ps. **2** is the counterpart to Ps. **1**. In Ps. **1** we have the contrast between **2**, **1**
 25 the true and the false members of the Theocracy; now we have the contrast between the Theocracy and the heathen world. Neither of the Psalms has a title, nor do they belong to the *Psalms of David* of the First Book.

(2) The Messiah is the speaker, and the whole Psalm is composed in his **7** name. It is not merely the hopes concerning the future to which he gives
 30 expression; it is the claims to world-wide dominion already cherished by the Jewish Theocracy. All the heathen are destined to obey the Jews; if they fail to do so, they are rebels. The Messiah is the incarnation of Israel's universal rule. He and Israel are almost identical, and it matters little whether we say that Israel *has* or *is* the Messiah; cf. the note on **28**, 8. On the day when JHVH
 35 founded the Theocracy, He gave it the right to unlimited earthly dominion. This right is involved in the very idea of the Theocracy. Zion, as being the seat of the divine rule, is *ipso facto* the seat of universal rule.

Notes on Psalm 3.

(1) The statement made in the title respecting the occasion that gave rise to **3**, **1**
 40 this Psalm is not borne out by the contents of the Psalm. Not a single feature reminds us of David's situation and mood during the rebellion of Absalom (cf. especially v. 7 with 2 Sam. **18**, 5, 12; **19**, 1). The speaker is a Jewish prince or general. His enemies, the wicked, are also enemies of JHVH and of His people; that is to say, they are heathen. This is clear from vv. 7, 8, and we must
 45 accordingly take the *many* of v. 1 to be foreign foes. Does the same hold good of the *many* in v. 2? Our first impulse would be to reply unhesitatingly in the affirmative. The assertion in v. 2, however, does not suggest malicious joy, it sounds despondent. This would induce us to find in the speaker's own army
 the men who reckon his position desperate, and to distinguish between
 50 them and the foes who have brought him into this condition. Ps. **4**, 6, and

indeed the whole of Ps. 4, is unmistakably in favor of this view. The situation 3 which it depicts is identical with that in Ps. 3. In both poems we have a general who must needs deal, not only with external foes, but also with the treacherous despondency of his own troops: they doubt his fitness to meet the 5 danger. The two Psalms are correctly held to have been written by the same author under the same circumstances. But it is a mistake to say that Ps. 3 is a Morning Psalm, and Ps. 4 an Evening Psalm.

(2) *Selah* is one of the musical notices in the liturgical redaction of the 2 Psalter; the meaning of the term has not been transmitted to us. It is always 10 found *within* the hymns, usually at the close of a paragraph. In the Greek Bible it is rendered *diapsalma* 'interlude.'

Notes on Psalm 4.

(1) The translation of this term is very doubtful. Even in the Ancient Ver- 4, 1 sions it was not understood. Against the usual interpretation, *For the Chief* 15 *Musician*, the objection has been rightly raised, that it is unnecessary to state that the leader of the choir had to be apprised of what he was to perform.

(2) *i. e.*, who dealest with me according to my righteousness; *cf.* 18, 20; 7, 8.

(3) *Shrink back with horror from the sin of giving voice to your despond- 4 ency in this traitorous fashion!* Another interpretation also might be given: 20 *Be afraid, as much as you please, but do not commit the sin of proclaiming your fear aloud, as you are doing; rather, be calm and still!*

Notes on Psalm 5.

(1) *i. e.* in the way which is proved to be right and well-pleasing to God 5, 8 by its leading to the goal, to prosperity.

25 (2) Because they are God's enemies, too (vv. 10 ff.), and His cause, as well as the petitioner's, is at stake. The godly man cannot claim deliverance because of his own merits; but, compared with the wicked man, he is, at all events, the one who inquires after God. And God cannot but show that such a one is more precious to Him than a man who does not desire to know Him. We have here 30 a strongly marked contrast between two parties within the community, the godly and the wicked. The man who is praying speaks in the name of the true Israel; hence (v. 2) *my King*: JHVH is the King of Israel. Convinced that the wicked will not be allowed to continue to dwell with JHVH, he looks forward with longing to the judgment which will sweep them away, and bring about the 35 triumph of the godly in Zion.

Notes on Psalm 6.

(1) Probably the number of the mode or key is here indicated; *cf.* Ps. 12. 6, 1

(2) This is borrowed from Jer. 10, 24 and = *Do not so punish me as to over-whelm me*. The punishment of children is designed for their amendment; pun- 40 ishment *in wrath* is directed against enemies, and destroys them. *Cf.* Ps. 38, 1.

(3) *Death* = the state of the dead. *Sheol* is Hades, whither all mortals go 5 after death. The OT makes no distinction between Gehenna and Paradise. The argument maintained in this passage would be greatly strengthened if we could hold that it is the true Israel, not a mere individual, who is praying. For if 45 the congregation of the godly in Jerusalem had succumbed to the hostility of their opponents, the worship of the true God would have disappeared from the earth. On the other hand, the offering of praise presented by any one man must be eventually terminated by death, and what can it signify to God whether it last a little longer or shorter?

- (4) From this point onward it is clear that the suffering endured by the 6, 7 petitioner does not arise from bodily illness, but from the oppression of foes. In itself, of course, there is nothing incredible in the idea that enemies may have been only a secondary cause of this suffering. For every mishap, whatever 5 the quarter from which it may come on the godly, is complicated with and embittered by the malignant joy of the wicked. But in v. 7 enemies are expressly designated as the real source whence the trouble springs. Whether they are Jews or heathen, or both, cannot be made out with certainty.
- (5) The confidence now expressed does not contradict the lamentation 8 10 which has been already uttered. Nor does it indicate a change in the state of affairs. He who sets forth his lamentation before God is always confident that help will be found in Him.

Notes on Psalm 7.

- (1) Of the Benjamite Cush (or *Cushi*, according to the Greek text) nothing 7, 1 15 is known. In the Psalm itself there is no indication that points to David.
- (2) The two parts of the verse wholly disagree with each other. Probably 4 two lines have fallen out: *If I have done evil to him who is at peace with me, [and repaid my friend with hatred; if I have not, rather, returned good for evil,] and delivered him who is without cause mine enemy.*
- (3) *Mine honor* (or *my glory*) = my soul; cf. 16, 9 and the note on 57, 8. 5 20
- (4) Text and translation are uncertain. But it is quite certain, from this 7 and the following verse, that the judgment is upon peoples, and that a people, namely, the people of JHVH, is praying. Only thus can the assertion *JHVH judges the peoples* become the motive of the prayer *Thou me, O JHVH.*
- (5) Lit. *kidneys* or *reins*, i. e. inward impulses; cf. 16, 7; 139, 13. 9 25
- (6) The section 12-16 does not appear to be the genuine continuation of 11 vv. 1-11. Cf. 19, 6; 24, 6; 27, 6; 77, 11; 95, 7; 144, 11.
- (7) A verse which forms the liturgical close of the Psalm; cf. 19, 14. 17

Notes on Psalm 8.

- (1) We do not know whether *Gittith* here means *belonging to the City of* 8, 1 30 *Gath*, which probably had been destroyed before the Babylonian Exile, or *belonging to a wine-press* (= Song for the Vintage?), or whether it denotes a mode or key, or a musical instrument. Cf. the titles of Pss. 81, 84.
- (2) The continued adoration of JHVH is ensured by the next generation. 2 35 Enemies trouble themselves in vain.
- (3) The verbs are preterits. How God distinguished man, *when He first* 6 *created him*, is what we are told. The reference to Gen. 1 is evident, especially in the prominence given to man's close relationship to the Divine Nature, and to that dominion over the animals which depends on this relationship. These 40 prerogatives inspire the poet with an enthusiasm against which the raillery of Job 7, 17 seems to be not wholly unjustified. It is important to know that Ps. 8 is older than Job 7, 17, and later than Gen. 1. The linguistic affinities with Deuteronomy, especially with Deut. 32, also merit attention.

Notes on Psalm 9.

- (1) This is perhaps the catch-word of some song, to the melody of which 9, 1 45 the Psalm was to be rendered.
- (2) In this Psalm the heathen are called the *wicked*, and the Israelites are 5 designated as the *godly* or the *pious*, literally, the *lowly*, the *humble* (Heb.

'*anawim*, v. 18^b, *i. e.* those who submit to the will of JHVH; *cf.* Matth. 5. 5, a 9 quotation from Ps. 37, 11).

(3) A dramatic introduction of that *cry of the godly* which is referred to in 13 v. 12. This cry is not heard now; but it was heard in bygone days.

5 (4) *The gateways of death* = the entrance to the underworld = the brink of destruction.

(5) The meaning of this term is uncertain. 16

(6) Sink back into nothingness. The heathen are to vanish from the earth, 17 and make way for JHVH's rule.

10 (7) To the contrast *heathen*—*Israel*, the other contrast corresponds, *Man's* 19 *rule*—*JHVH's rule*.

Notes on Psalm 10.

(1) In the Greek Bible Ps. 10 is the continuation of Ps. 9; nor has it a 10, 1 separate title in the Hebrew text. The two Psalms exhibit a striking agreement 15 in their use of words, and originally formed but one *alphabetical* Psalm. The traces of the alphabetical arrangement of the verses (or, rather, of the stanzas) may still be followed from Ps. 9 into Ps. 10. But the order of the letters and the form of the Psalm as a whole have been disturbed. This happened, in the first place, by accident, and, secondly, through the attempts that were made 20 to restore the original. The unity of the Psalm has been thus made unrecognizable. In the text which we now possess very few traces of it can be found. For the triumph of Ps. 9, lamentation is substituted in Ps. 10, without any explanation. The distress described in the latter remains, and appears to be of a different kind from that which is mentioned in the former, more especially in 25 that it is not clear that the enemies are heathen. This certainly holds good of 10, 1-15, although, at the close, Ps. 10 reverts to the train of thought followed in Ps. 9: the heathen are destroyed out of JHVH's land, and the ardent desire of the godly finds a response.

(2) *He puffs at them* = he despises them; (in undignified modern phrase, but 5 30 which exactly expresses the meaning by onomatopœia: he *pooh-poohs* them).

(3) *Under his tongue*, *i. e.* as a store from which the tongue draws at need. 7

Notes on Psalm 11.

(1) We do not know whether *of David* means *by David*, or *on David*, or 11, 1 *from David*. It has been suggested that *David* is perhaps merely the name of 35 a post-Exilic guild of Levitical singers from whose hymnal the Psalm was taken (*cf.* the note on 39, 1). This suggestion, however, is very improbable.

(2) The fate of the person here addressed is evidently connected with great historical convulsions: he is not a mere private man who can be selected arbitrarily out of the crowd; he is the representative of an important political party. 40 As a matter of course, this is the party of the righteous and upright. Whether their opponents be Jews, or heathen, or a combination of both, cannot be determined.

(3) Verses 2 and 3 are a continuation of the speech made by the despondent advisers. *Cf.* Pss. 3. 4.

45 (4) This *holy Temple* is in heaven, not in Zion. 4

(5) JHVH is at present hiding His face, and seems indifferent to the rights 7 of His godly ones. But eventually He will interpose and do them justice. The deeds which He will then perform in the world will be the manifestation of His countenance. The phrasology appears to be derived from the arrangements 50 at an Eastern court, where it is difficult to reach the king's presence and obtain a hearing for a request, but where, a hearing once obtained, the suit is generally won.

Notes on Psalm 12.

(1) This is not a quotation from a prophecy. It is the vigorous utterance, 12, 5 in poetic style, of faith in JHVH's readiness to help.

(2) *Us* = the *godly* and *poor* of v. 5. From v. 5 onward it is plain that the 7
5 Psalm is not a complaint that the world at large is corrupt, but that the ill-treatment spoken of is that which the godly in Judah endured from the *godless* (v. 5). And these godless men appear to be Jews.

Note on Psalm 13.

(1) The *foes* are not the enemies of a single pious man, in the concrete, 13, 4
10 but their enmity is partisan and directed against piety itself, in the abstract. In the misfortune of every pious man they discern the defeat of the cause of piety, although that cause be the cause of JHVH Himself.

Notes on Psalm 14.

(1) It is the heathen who are spoken of. For some time past they have 14, 1
15 run riot in the world, and have been specially outrageous against Israel (v. 4), as though there were no God, or as if JHVH were not God. JHVH, however, suddenly interposed, and made His presence felt. This is related in vv. 1-5, and the wish of v. 7 is connected with the narrative: *Oh that now, in this time of need, JHVH would renew the help which then came in with such decisive*
20 *effect!* V. 6 holds a somewhat obscure position between vv. 1-5 and v. 7: according to the text of Ps. 53, it forms part of the narrative of past events (*cf.* Ps. 36).

(2) JHVH is the speaker. 4

(3) *i. e.* the practical conviction upon which the godly found their life, *viz.* 6
25 the assurance that JHVH is their refuge. The wicked, who in this passage are heathen, would fain prove, by the evidence of facts, that this conviction is erroneous.

(4) *To turn the captivity* = to change misfortune into prosperity (*cf.* 126, 4). 7

Notes on Psalm 15.

(1) As citizens of the Theocracy, the Jews are *sojourners* (see on Levit. 17, 8) 15, 1
30 with JHVH, who Himself dwells at Jerusalem (the Mountain of JHVH), and permits them to dwell with Him. But this is only on condition of their complying with His demands. Probably the Psalm has a polemical reference to those who presume to reckon themselves members of the Theocracy, and, indeed, to use a
35 commanding tone in Jerusalem, while, at the same time, they take bribes, practice usury, and shamefully ill-treat the godly worshipers of JHVH.

(2) The OT, of course, makes no distinction between usury and interest. 5
The early Church followed its example.

(3) The assertion is not to be taken too literally. The wicked man also
40 thinks (10, 6): I cannot be shaken; I remain for ever.

Notes on Psalm 16.

(1) The meaning of *Michtam* (or *Miktam*; *cf.* Is. 38, 9) is wholly unknown. 16, 1

(2) The *holy ones* and the *superb ones* are the idols of v. 3. 3

(3) The Hebrew word may mean either *idols* or *sorrows* (32, 10). The 4
45 former must be intended, because the plural pronouns which follow certainly

refer to beings to whom offerings are presented and whose names men invoke. 16 Those *others* (v. 4) are heathen or men of heathen sentiments. The speaker is the godly Israel, which must, at this time, have been exposed to the seductions of idolatry. The tone of this beautiful Psalm is enthusiastic, not hostile and bitter. 5 JHVH's friends are in peril, but are not undergoing actual persecution for their religion.

(4) JHVH Himself is the possession and inheritance of Israel, *i. e.* of the 6 people, not of the individual Israelite.

(5) The determination not to fall away into heathenism is ascribed to JHVH's 7 admonition, with which, however, the deepest feelings of the good man are in complete accord.—For *thoughts*, literally *reins*, compare the note on 7, 9.

(6) My *honor* = my soul; cf. 7, 5. 9

(7) There is no need to substitute the singular (Acts 2, 27) for the plural 10 of the Received Text. The speaker is not a mere individual. Pious Israel 15 will not succumb to the danger with which it is threatened by heathenism. When fighting for JHVH's cause, it will not be destroyed.

Notes on Psalm 17.

(1) *i. e.* at a time when I do not expect a search, when I should be 17, 3 unable to conceal anything impure or wrong about me.

(2) *Of Thy favor show noteworthy tokens*, so that friend and foe may 7 know assuredly on whose side Thou art. The petitioner is not a private person, but holds a position of public importance. He is the representative of JHVH's cause as against the wicked, who direct their animosity specially against him. In almost all the Psalms we observe the same fact; and this has led to their 25 being commonly ascribed to a royal author. But the person who speaks in the name of the community is not necessarily its official representative. To ensure his sharing and expressing the common sentiment, he need be only a member of the body. It would be, indeed, remarkable if the Psalms were composed exclusively by kings or chiefs.

(3) The sudden transition from the plural to the singular is not at all unusual 12 in Hebrew speech and thought.

(4) The first two lines of v. 14 are quite unintelligible, owing probably to 14 their having been mutilated.

(5) The second half of v. 14 contains no doubt a curse on the enemy. 35 *What is stored up for them* is the wrath which is treasured up or predestined in Heaven (Rom. 2, 5). *To store up* is the exact phrase for *to predestinate*. The Jews look on that which God will hereafter effect on earth as already *concealed* or *stored up* in Heaven.

(6) Connected as they are with *I shall look on Thy face*, the following words, 15 40 *at awaking*, can have no other meaning than *when Thou awakest*, not *when I awake*. God is now hiding His face and sleeping; God awakes, when He uncovers His face and shows that He is still there.

(7) Lit. *shape* or *form*, *look*, *appearance*; cf. Num. 12, 8; Dent. 4, 12, 15.

Notes on Psalm 18.

(1) It is not merely in the title of Ps. 18 that the claim to Davidic author- 18, 1 ship is advanced: the Psalm itself professes to come from him. But this claim must be disallowed. The decisive argument against it is furnished by the total absence of definite historical allusions. If David reviews his own wonderful history we expect to hear something fresh and personal, not a collection of 50 general phrases which might just as well be composed by a Jew who lived after .

the Exile. How very different, in this respect, is the Inscription of the Moabite King, Mesha (*cf.* note on Is. 15, 1.4), in which he casts up the account of his life, and thanks his god for his marvelous dealings! And, although we must admit that, in other respects, Jud. 5 and 2 Sam. 1 are not closely analogous, we are justified in pointing to these old Israelitish poems as being totally unlike Ps. 18. Nor is it credible that the genuine David would blend all his enemies, Saul and Absalom, the Philistines and the Arameans, in one indistinguished mass, as though they had all conspired together to engage in a mighty struggle against him (*cf.* v. 18, *they confronted me in the day of my calamity*). Can it be believed that an experienced warrior would describe his fight as a falling into water, and as being drawn out by JHVH? Would he have reckoned himself among humble people (v. 27), and limited his share in the merit of his victories to his having observed JHVH's statutes and ordinances? Would he have spoken of David and his descendants for ever (v. 50)? Hardly; these are all indications that the Psalm was written in the later days of Judaism. Nor does its reappearance as 2 Sam. 22 conflict herewith. The poems 2 Sam. 22 and 23, 1-7 form part of an appendix to the Books of Samuel. They are interpolated at a very unsuitable place and interfere with the natural connection between 21, 15-22 and 23, 8-39. If they had been received at an early date into the context of the history, we should have been obliged to acknowledge at least their antiquity. As it is, they stand quite apart from the context. But, if Ps. 18 was not written by David, it is a poetic device, herein differing from the Psalms which are ascribed to him merely in their titles. It is the product of an age when pseudonymous literature flourished among the Jews (*cf.* Ps. 144).

(2) The weapons through which I gain the victory (Deut. 33, 17); *cf.* note 2 on Ps. 89, 17.

(3) JHVH, as usual, descends in a storm from heaven (or from Sinai) upon the earthly battle-field, where His helpful presence is sorely needed. But the distress which David is suffering at the hands of the enemy is depicted under the figure of a struggle with the waves of the sea, where he is in danger of drowning (*cf.* note on 69, 1).

(4) The Cherub here is the thunder-cloud; *cf.* notes on Ezek. 1, 4-13. 10

(5) We should not have expected the enemies to cry to JHVH. Either the expression is an inexact one, or the enemies are Israelites. But the historical David does not triumph over the death of Saul (2 Sam. 1) or of Absalom (2 Sam. 19). 41

(6) Civil wars appear to be meant; *cf.* Isaiah 55, 5. 43

(7) *David and his descendants for ever* is that Messianic article of the Jewish creed which was held fast when faith and facts presented but slight correspondence to each other. The entire Psalm appears to have been composed for the purpose of strengthening the Messianic hope that the ideal image of David would be seen at last by his people. 50

Notes on Psalm 19.

(1) Not, *one day hands it on to the next*; it would have to hand on the story to the night following it, and this, in turn, must deliver it to the next day. Rather, *The blue vault tells it by day, the starry heavens teach it by night.* 19, 2

(2) An extremely prosaic intimation that the voice of v. 2 is not to be taken literally. 3

(3) *There* does not refer to any of the words which now stand before it. A clause seems to have fallen out, which mentioned the antipodean world, the waters of the ocean, where the sun spends the night. 4

(4) The praise of God's revelation in Nature is now suddenly followed by 6

the praise of His revelation in the Law. No connecting link is supplied; the 19 second theme is not taken up as a complement to the first; the first breaks off at v. 6 without having been exhausted. On this account it is supposed that the Psalm has been formed out of two fragments which had no original connection 5 with each other. But the language and the contents agree in proving that both portions belong to the same late period.

(5) *Enlightening the eyes*=refreshing, reviving the heart (1 Sam. 14, 27. 29). 8

(6) The *arrogant* are the heathen; the *Servant* is Israel (*cf.* the note on 13 Is. 42, 1; 52, 13; 61, 1, and note 4 on Ps. 22). If the heathen bear rule this 10 is a proof of Israel's guilt; if the reverse be the case Israel knows itself to be righteous before JHVH, and *free from gross transgression*.

(7) A liturgical concluding verse; *cf.* 7, 17. 14

Note on Psalm 20.

(1) The person who is addressed is the *anointed* one of v. 6, the *king* of 20, 1 15 v. 9. Accordingly, it would seem that this Psalm (and, on the same grounds, the following one) belongs to the days of the kingdom of Judah. This, however, would remove the two Psalms entirely out of the sphere to which The Psalms, as a whole, belongs; and there are hardly any other points suggesting an earlier date. On the other hand, they cannot be dated as late as the period of the 20 Maccabean kings (105-63 B. C.), who were hardly called kings in the sacred tongue. This we cannot understand.

Notes on Psalm 21.

(1) It seems that this king, if he be already a king, has not inherited the 21, 3 crown, but has won it. It may be, however, that a hope for the future, rather 25 than a description of existing facts, is here expressed.

(2) He is priest, as well as king, and stands before JHVH (Jer. 30, 21; *cf.* 6 also Ps. 110, 4).

Notes on Psalm 22.

(1) Probably the catch-word of an old song, to the tune of which this Psalm 22, 1 30 was sung.

(2) Thou sufferest no attack upon Thyself and Thine. 3

(3) If these be silenced, the foundation whereon Thy worship rests gives way. V. 4 supplies the reason why JHVH should not forsake the petitioner; but this reason is valid only if the petitioner is the true Israel. Hence, too, the *I*= 35 *we* in v. 6 ff.

(4) Is. 41, 14; 49, 7; 52, 14; 53, 3 show that this refers to Israel as the 6 Servant of JHVH.

(5) Shaking the head is sometimes a gesture of sympathy (see note on 7 69, 20); here it is one of mockery (as at 44, 14; 109, 25).

(6) A child's relation to JHVH does not begin immediately on its birth, nor 40 is it of so specific a nature as is here described. As in other passages, Israel is personified sometimes as an aged man, sometimes as a child; so, in the one before us, it is Israel that is intended. *Israel* came into being, and JHVH entered into relationship with His people, at one and the same time. And the fact that 45 JHVH stood at its cradle is a reason why He should not forsake it in its old age.

(7) The animals (*bulls, dogs, lions*) no doubt represent heathen. In v. 7, 12 also, we might think of heathen, seeing that from the times of Jeremiah and Ezekiel (628-573 B. C.) downward we have clear evidence of the malicious

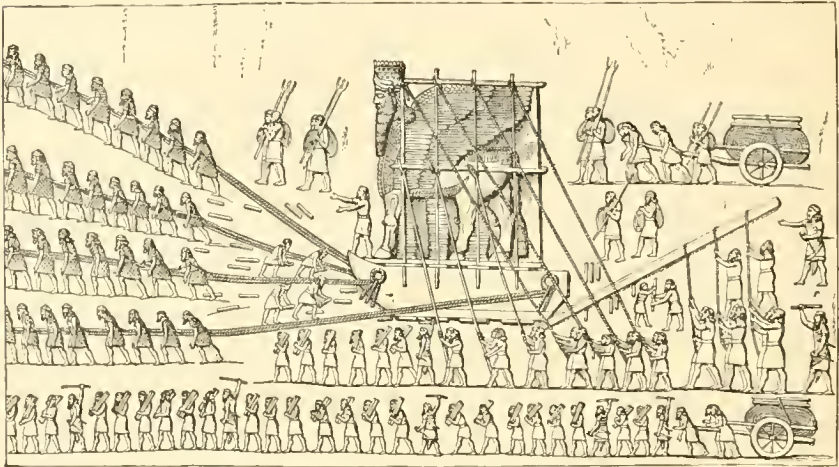
hatred entertained by the neighboring peoples against the Jews. This hatred 22 was aroused because the Jews deemed themselves superior to others, and emphasized their peculiarities. The apparent distinction between the active opponents (v. 12 ff.) and the malicious onlookers (v. 7 f.; v. 17) is not a very 5 sharp one; for the onlookers, too, hope to share in the booty (v. 18).

(8) *Bulls of Bashan* (Am. 4, 1) = powerful, noble bulls; of the best breed.

(9) *My hands and feet like a lion* is quite unintelligible here. The reading in 16 the Greek Bible, *They have dug through my hands and feet*, is equally inexplicable in this connection. Besides, the Hebrew word, which the Greek translator 10 thought he read, can hardly mean *to pierce through* (notwithstanding 40, 6). In the Gospel, also, there is nothing said about the piercing of the *feet* of Jesus. The passage appears to have found a place here by pure accident.

(10) They look on me as already dead. 18

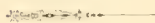
(11) *My lonely life* or *my solitary soul*; cf. 35, 17. 20



TRANSPORTATION OF COLOSSAL WINGED BULL.

15 (12) [This translation is based on the rendering in the Greek Bible, *monoceros* 21 (Vulgate, *unicornis*); cf. Pss. 29, 6; 92, 10; Job 39, 9; Num. 23, 22; 24, 8; Deut. 33, 17 (contrast Is. 34, 7). The unicorn is described by Aristotle, Pliny, and other ancient writers, and even in modern times the belief has been expressed² that the unicorn is an animal actually existing. African explorers heard 20 reports concerning unicorns in several regions of the Dark Continent and occasionally found even pictorial representations of the animal. All these pictures, however, are probably merely profile delineations of straight-horned antelopes, just as we find, on the Assyrian and Babylonian monuments, stags, ibexes, cows, bulls, &c., with one horn instead of two (see the plate facing p. 20, No. V). The 25 inability of the ancient Assyrian artists to draw according to the laws of perspective is manifest in the picture representing the transportation of a colossal winged bull.

In medieval collections horns of the rhinoceros (cf. AV^m Is. 34, 7) or tusks



For instance, by the German scholar J. W. VON MÜLLER, who published a special book on the subject (Stuttgart, 1853).

of the narwhal (also called *unicorn fish* or *unicorn whale*)* figured as horns of the unicorn. Under the name of *fossil unicorn's horn* they were formerly of great repute in medicine, and, when grated, were regarded as a powerful antidote to all poisons. The jewel-chamber of the Margrave of Culmbach, at the Castle of Plessenburg, contained four "*unicorn's horns*," gratings of which were given only to princes who were deemed to have been poisoned. The Republic of Venice is said to have offered, in vain, 30,000 ducats for one of these horns in 1559.

The idea of the existence of the unicorn seems to be derived from Persian sculptures at Persepolis and Susa. We see there the King struggling with a powerful one-horned animal (No. IV); on another relief a one-horned animal is attacked by a lion (No. I). This animal is, of course, a bull with two horns and cloven feet, although it looks like a horse. The Persian reliefs were undoubtedly influenced by Assyro-Babylonian sculptures. On the reliefs from the North-Palace of Assurbanipal (the Sardanapalus of the Greeks, B. C. 669-625) we see the King grasping a lion by the ear and piercing his body with a spear (No. III). The Persian relief (No. IV) seems to be based on a combination of the two Assyrian reliefs, Nos. II and III. The imagination of the Persian artist developed into a powerful horn the arrow in the forehead of the lion and the ear of the lion which the King grasps. (See the plate facing p. 20.)

For the rendering *unicorn* of AV, the RV has substituted *wild ox*, because the Hebrew word *reem* has this meaning in Assyrian. But in Arabic the name is applied to the leucoryx (*Oryx leucoryx*), a powerful antelope that can cope



LEUCORYX ANTELOPES.

with lions and tigers, and whose large sharp-pointed horns (more than three feet long) are a formidable weapon; whereas the horns of the *wild ox* are somewhat short in proportion to the size of the animal. If we read, therefore, *e. g.* in Ps. 92. 10: *My horn juts on high like that of a unicorn*, the rendering *wild ox* would seem to be less suitable.—P. H.]

* The horn of the unicorn in the British royal coat of arms is the tusk of a narwhal. This left upper incisor of the male narwhal, which projects from the jaw like a horn, is sometimes nearly ten feet long and consists of the hardest ivory.

(13) Not only the worship and praise of JHVH in the religious assemblies of 22, 27 the Jews, but also the conversion of the heathen, depend on the preservation of the petitioner (*cf.* 51, 13 and Isaiah, *cc.* 40 ff.).

Notes on Psalm 23.

5 (1) The shepherd tends the whole flock, not a single sheep. JHVH is the 23, 1 shepherd of Israel, not of the individual Israelite. The title *shepherds* in the OT is regularly employed in the transferred sense of *shepherds of the peoples, kings*. Any further interpretation of the imagery is modern.

(2) In the later OT literature (Is. 40 ff., Job, Psalms) *righteousness* has a 3 double meaning, derived from legal terminology: a man *is* righteous, *i. e.*, is innocent; or he *obtains* right, *i. e.*, wins his suit. Righteousness, therefore, is (a) the *characteristic* of one who is right, an inherent moral quality; and (b) the *condition* of the man who has obtained right, whose righteousness has been recognized; an external consequence of the *status justificationis*, depending on 15 the judge. The recognition of the righteousness of the righteous, his justification by God, consists in God's blessing him, rescuing him, granting him victory. That is the objective evidence of his righteousness for himself, as well as for everybody else; and he requires it as a sure sign of his own piety and of the favor of JHVH. We can thus understand that *righteousness*, as the state of one who 20 has obtained right from God, is equivalent to *good fortune* and *welfare*. Success is looked upon as a divine sentence. We are, therefore, justified in speaking of inner and outer righteousness; and they stand to each other as actuality stands to appearance (*cf.* 5, 8; 24, 5; 35, 27; 69, 27). See also note 4 on Ps. 31.

(3) Because He is called the God of Israel, and cannot leave Israel in 25 straits without exposing Himself to the jeers of the heathen. *Cf.* also 25, 11; 31, 3; 79, 9; 109, 21; 143, 11.

(4) In spite of my enemies (31, 19), and to their vexation. The words 5 might be spoken of citizens besieged, who, although access to them is cut off, are better supplied with food than the besiegers. *Cf.* also 138, 7.

30 (5) JHVH dwells in Jerusalem, and His own people dwell with Him, under 6 His protection, as members of His household. Such is the idea involved in the Theocracy, and the summary of all that those who belong to it can desire.

Notes on Psalm 24.

(1) The earth is a disc floating on the ocean.

24, 2

35 (2) An idea of the reverence due to the God of Israel may be gathered from that greatness of His which dominates the world, and is depicted in vv. 1, 2. The missing link between vv. 2 and 3 is to be thus supplied.

(3) It is hardly possible to make out a connection of vv. 7-10 with the pre- 6 ceding verses. For in vv. 3-6 we are told the conditions on which *men* may 40 come to JHVH at Jerusalem, whereas here the allusion is to an entry of JHVH Himself into Jerusalem.

(4) The *heads* of the gates can hardly be the lintels or arches. We must 7 not understand the words too literally. All that is meant is that the gates are to carry their heads high (*cf.* 83, 2) because of the distinction they have gained 45 by JHVH's solemn entrance through them. The occasion, no doubt, was some triumphal return from a campaign at the head of the Israelite army (see p. 175).

(5) The adjective *primeval*, applied to the gates of Jerusalem, deserves 9 attention. In David's time they were not ancient enough to be thus described.

Notes on Psalm 25.

- (1) This alphabetical song (*cf.* p. 163, l. 28) is an epitome of that world of **25, 1** religious thought and of that religious vocabulary which we find in the Psalms. LUTHER rightly appreciated it as such. The poet everywhere keeps the entire
5 community in view, but in such a manner as to leave each individual at liberty to appropriate for his own benefit the truths which belong to the whole.
- (2) The opposing party, whose sentiments were heathenish. **3**
- (3) The godly are in a difficult position, in which they desire to act rightly **4** so as to secure JHVH's approval and blessing (*cf.* vv. 8, 9).
- 10** (4) By the *compassion* of JHVH, which has been *ever thus from the first*, **6** nothing else can be meant than His compassion toward Israel, whose representatives the faithful deem themselves to be.
- (5) According to the view of the history of Israel which was maintained by **7** the Prophets, Israel, in her early days, was constantly unfaithful. JHVH's dis-
15 pleasure at this has been shown by the banishment of Israel from His presence; but, even after the close of the Exile, His anger seems to display itself occa-
 sionally.
- (6) From the use of the word *God* instead of JHVH, and from the fact that **22** the alphabet is exhausted in v. 21, it may be inferred that this verse is a later
20 addition. An exactly similar case is found in **34, 22**.



TRIUMPHAL RETURN OF AN ASSYRIAN KING.

Notes on Psalm 26.

- (1) *In Thy faithfulness* (or *in Thy truth*, **25, 5**) = on Thy trustworthy way, **26, 3** which is a safe one, and leads to the goal (*cf.* **86, 11**; **Gen. 24, 48**). The words (*loving-kindness* (or *love*, **85, 10**) and *faithfulness* are generally united, almost
25 like a standing formula. They do not mean *mercy* and *truth*.
- (2) The figure is not quite clear. We cannot look upon innocence either as **6** the medium or as the consequence of the washing. Both here and at **Ps. 73, 13**

the idea is: *I behave blamelessly, not, I declare myself to be guiltless* (cf. Deut. 26 21, 6; Matth. 27, 24). Only the man who has guiltless hands can draw nigh to JHVH with a good conscience,—this is the connecting thought which binds together the two statements of the verse.

- 5 (3) The wicked, who are swept away by the judgment, are described as 9 high officials and judges; cf. 28, 3.

Notes on Psalm 27.

(1) To enjoy in the Temple the sweetness of His presence. The speaker 27, 4 expresses the desire of the Congregation. War is not waged against an individual; it is not round about one man that armies and enemies encamp. Nor is it an individual, but Israel, that dwells in JHVH's house as His *client* and sojourner (cf. notes on 15, 1; 36, 7; 92, 13; 146, 9). The house of JHVH is the Theocracy, which has for its centre Jerusalem and the public worship there. The contrast with this is expulsion from the house of JHVH (Hos. 9, 15), such 15 as befell the people at the time of the Exile.

(2) This appears to refer to war, from which the Jews feel themselves 5 secure in Jerusalem.

(3) The change of mood in the following lines is so complete that it is 6 hardly possible to believe in the unity of the Psalm.

20 (4) The Servant of JHVH is the godly Israel; compare *because of my foes* 9 v. 11.

(5) Not to be understood literally, but = all who may be naturally expected 10 to help. Israel is very frequently called an orphan (cf. 68, 5; 94, 6).

(6) The incompleteness of the verse is a beauty, and by no means indicates 13 25 a mutilation of the text.

Notes on Psalm 28.

(1) Cf. note on Ps. 26, 9. In this passage, again, the wicked are a clearly 28, 3 defined set of people; the fierce hatred which the godly bear to them is not capable of explanation on merely general grounds.

30 (2) They do not believe in the approaching judgment. They do not note 5 the signs of its approach. The thought is derived from Is. 28.

(3) The *anointed* is the people (84, 9; 89, 38, 51; 105, 15; Habak. 3, 13). 8 Cf. the note on Is. 61, 1 (*ibid.* p. 196, l. 45).

Notes on Psalm 29.

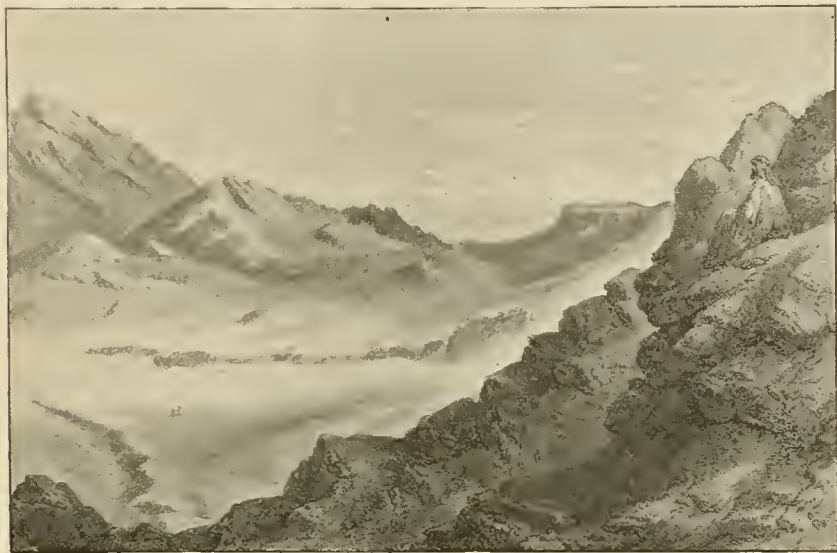
35 (1) In Ps. 96, 7 the *nations* stand in the place which the *Sons of God* take 29, 1 here. Judaism has turned the heathen gods into angels, commissioned by JHVH to govern the various nations (Deut. 4, 19; Dan. 10, 13; cf. Pss. 58 and 82). The secondary meaning of *to ascribe honor* is *to acknowledge superiority*. JHVH's pre-eminence above the gods of the peoples consists in His being the God of 40 heaven, *i. e.* of the world (68, 34; 96, 5; 103, 19).

(2) For the scene, cf. v. 10. JHVH is holding a solemn assize.—*Holy* 2 *adornment* is not priestly apparel, but such as is reserved for occasions when worshipers appear before JHVH.

(3) In Palestine storms usually travel from the sea landward.—The God 3 45 of *majesty* = the God of *Nature*; Nature, being God's work, is called *majestic*.

(4) The Phœnician name of Mount Hermon; see Deut. 3, 9.—For *unicorn*, 6 see the note on 22, 21.

(5) That is, in the desert between Canaan and Egypt; *cf.* H. C. TRUMBULL, 29, 8 *Kadesh Barnea*, New York, 1884, pp. 31-43. The wilderness of Kadesh is an extensive hill-encircled stronghold, the strategic key to Canaan; within striking distance of all the main roads from East, West, and South.



WILDERNESS OF KADESH.

- 5 (6) Sitting is the posture of a judge. It is in order that He may judge, 10
that JHVH appears in the storm. The storm is the opening of the Assize.
(7) The object of JHVH's judgment is to do justice to His people. 11

Notes on Psalm 30.

- (1) David never dedicated a temple. The dedication of the Temple by 30, 1
10 Solomon was not contemporaneous with a deliverance from great distress, nor
do we find it called *Chanukkah*. The *Chanukkah* is that Jewish feast which
took its rise from the events (165 B. C.) described 1 Macc. 4. 52. From very
ancient times our Psalm was used in the liturgy of that feast, although it is not
at all probable that it was composed expressly for that use.
15 (2) The foes are heathen. — (3) Similarly Psalms of Solomon 1, 3. 1. 7
(4) *Cf.* note on 6, 5. — (5) Literally, *my honor*; *cf.* note on 7, 5. 9. 12

Notes on Psalm 31.

- (1) He does not plead in his own name alone. He feels with and for the 31, 3
Congregation. Hence the expressions *lead* and *guide*, which are used of the
20 pasturing of the flock, hence also for *Thy Name's sake* (*cf.* note 3 on Ps. 23).
(2) Compare Psalm 16, 3. 4; Jonah 2, 8. 6
(3) As yet we have not reached the position of v. 19 ff. At v. 9 ff. the com- 7
plaint of vv. 1-6 is resumed; and it would cause confusion if exultation came in
momentarily, and broke the continuity of mood. Our translation is an attempt,
25 perhaps somewhat forced, to overcome this difficulty.

(4) *i. e.* my punishment. Guilt, like righteousness (23, 3), has a twofold meaning. It is the quality of the guilty man, and it is the condition of the one who has been pronounced guilty, and condemned to punishment.

(5) The words *because of my foes* belong to v. 10. They have been incorporated in v. 11, where they do not fit in the least, only because the illness was regarded as a real illness, and not one caused by men. For illness caused by enemies, *cf.* 6, 7. The open foes are distinguished from the false, fair-weather friends. Yet they do not seem to be thought of as occupying different camps.

(6) Forgotten by acquaintances and friends, not by JHVH.

(7) Borrowed from Jer. 20, 10. Jeremiah is the model followed by the congregation of the pious in later days; one might almost call him the nucleus out of which the congregation developed. The Israel that had gone before was summed up in him; the new Israel grew out of him. He exercised a larger influence than any one else in forming the pietism of post-Exilic times. Moreover, the qualities ascribed to the wicked (*i. e.* the enemies) in vv. 18, 20, point to partisanship and intestine divisions; amidst these the tongue is the readiest weapon, although other weapons may be employed as well.

(8) Like most of the Psalms, this one did not spring from a merely transient experience. It glances back over a longer period within which the situation and mood have changed,—have been, in fact, reversed.

(9) If the traditional reading *in a strong* (or *fenced*) *city* were correct, a most important and unsuspected element in the situation would be supplied. The Psalm might then date from the time of Nehemiah (430 B. C.), when the Jews, in spite of all kinds of open and secret enmity on the part of the Persians and of the neighboring peoples, succeeded in fortifying Jerusalem, and holding their ground. Furthermore, it would be possible to see, in the peculiar use of *regard* (Heb. *shōmērīm*) of v. 6, an allusion to the Samaritans (Heb. *Shōmērōnīm*), who were not at that time the strict monotheists which they became later. The points of proof, however, for attributing the Psalm in this way to a definite historical period are far too isolated and ambiguous; the general impression which we get here (different from that given by Ps. 22) is one of keen party strife *within the ranks of the Jewish people* at a later date.

Notes on Psalm 32.

(1) *i. e.*, perhaps, a *skilfut* song (*cf.* Ps. 47, 7), or a Psalm *giving instruction*. Perhaps our Psalm is thus named, because of *I will instruct thee* (Heb. *askil'kha*), v. 8.

(2) Guilelessness, uprightness, is the condition on which the pardon of sins depends.

(3) When I failed to confess my sin.

(4) As it is punishment that makes men sensible of guilt, so is it the removal of punishment that assures them of forgiveness. At the outset, the man who is here praying deemed himself unjustly treated, and would not admit that he had deserved the punishment. *Cf.* notes on 31, 10; 38, 4.

(5) The *prayer* to JHVH for deliverance implies an acknowledgment that the misfortune was deserved; without such a confession there can be no acceptable prayer. This makes clear the transition from v. 5 to v. 6.

(6) A gap. We miss the intimation that JHVH is now speaking.

(7) The line is so corrupt that it is not possible even to guess at the general meaning.

(8) The antithesis to this is found in 34, 19.

Notes on Psalm 33.

(1) This Psalm is without title, doubtless because it found its way into the 33, 1 collection at a later date.

(2) A clear reference to the Story of the Creation as told in Gen. 1 (*cf.* 9 5 note 3 on Psalm 8).

(3) The heathen intended to put an end to JHVH's congregation and to the worship offered to Him on earth.

Notes on Psalm 34.

(1) Abimelech (Gen. 20. 26) is a mistake for *Achish* (1 Sam. 21). No feat- 34, 1
10 ure of this alphabetical Psalm (*cf.* p. 163, l. 28) accords with the scene in which it is laid.

(2) *Cf.* 35, 5. For the *angel of JHVH*, see the note on Jud. 2, 1. 7

(3) The grace of JHVH is tasted and seen; it is not enough to believe it. 8

(4) *Fear of JHVH* = Religion, Morality; *cf.* 19, 9. 11

15 (5) The traditional position of vv. 15. 16 is due to an alteration, the object 16 of which was to restore the usual alphabetical order.

(6) From Isaiah, chapter 57, verse 15. 18

(7) Death comes to the godly also, but not *the evil, sudden death* of catas- 20 trophe.

20 (8) Compare the note on Psalm 25, 22. 22

Notes on Psalm 35.

(1) The second line of the verse seems to refer to an actual scene of judg- 35, 11
ment; and, if it be so, the first line must be understood literally (*cf.* 69, 4).

(2) *i. e.* the destruction of the pious which they wished for. 21

25 (3) *Judge me* = do me justice. The judgment is not terrible to the right- 24
eous; they always long and hope for it. They demand judgment against the wicked, in comparison with whom they know themselves to be in the right; although they are not pure toward God and cannot complain of any injustice in His chastisement.

30 (4) *Cf.* 40, 16. — *Right* (l. 8) = *righteousness*; see note on 23, 3. 27

Notes on Psalm 36.

(1) Heathen are meant, as in Ps. 14. The spirit of heathenism consists in 36, 1
revolt against JHVH and in untruthfulness. The heathen are specially regarded as rebels when they seek to use their power against the Theocracy (Ps. 2).

35 (2) The moral order of the world is as deep and stable as the natural. 6

(3) The declaration that the beasts also are helped by God's judgment points to a special occasion, probably to a siege, when animals shared the sufferings of the people.

(4) The children of men, who dwell in the shadow of God, are the Jews, 7
40 who live securely in Jerusalem. Since they belong to His household, as His *clients* (*cf.* note on Ps. 27), He takes care likewise that they are fed.

(5) *We* = us. 11

(6) A clear reference to an historical event, when heathen tried in vain to 12
force their way into Jerusalem (Ps. 14, 5).

Notes on Psalm 37.

- (1) The prosperity of the wicked is a sore offense and a painful mystery to the godly, because it shakes their belief that God makes a distinction between those who inquire after Him and those who have no desire to know Him. Hence, the exhortation to avoid indignation, and to wait patiently for the final judgment which will destroy the wicked, and justify the godly (*cf.* 39, 1, 2; 49, 5; 73, 3; Eccl. 8, 11; Job 5, 2). According to the whole tenor of Jewish hope, the judgment does not take place in the other world, but on earth; and the result of it is, that the godly *take possession of the land*, the land which JHVH has promised to those who keep His covenant (vv. 9, 11, 18, 22, 27, 29, 34). This implies that Palestine is to be taken out of the hands of the heathen, and the Theocracy restored in all its ancient extent (Amos 9, 11 ff.), and also that, within the Theocracy, the true Israelites, not the false, shall bear rule. *Cf.* Matth. 5, 5.
- (2) This does not mean *It is but to make bad worse*; the idea is rather: Fret 8 not thyself, otherwise thou art apt to do evil and sin with thy tongue; *cf.* 39, 1; James 1, 20.
- (3) JHVH will bring him victorious out of the suit. The struggle between the godly and the wicked is described under the simile of a suit at law; if the wicked gained it by their wickedness, piety would be an illusion. But JHVH does not permit this. He decides eventually in favor of the good, rescuing them, and destroying the bad.

Notes on Psalm 38.

- (1) For the '*memorial*,' see note on Levit. 2, 2 (*ibid.* p. 63, l. 46; *cf.* p. 60, 38, 1).
- (2) Compare note 2 on Psalm 6. [l. 12].
- (3) Taken from Is. 1, 6; not to be understood literally in either passage. 3
- (4) The punishment is felt as guilt; only through punishment do the people 4 become conscious of guilt. *Cf.* note on 32, 5.
- (5) Compare Psalm 69, verse 8. 11
- (6) Like the *Servant of JHVH*, Is. 53. Differently in Ps. 39, 9. 13
- (7) If JHVH is not moved to interpose by His regard for the man who is 30 praying, He will be so moved when He considers the enemies that are fought, and the cause which is fought for and suffered for. The enemies cannot be allowed to triumph; the cause must not go to the ground (*cf.* 69, 6). 16

Notes on Psalm 39.

- (1) *Jeduthun*, like *Korah* and *Asaph* (see note on Ps. 42, 1), was the name 35 of a post-Exilic guild of temple musicians (Neh. 11, 17; 1 Chr. 16, 42; 25, 3; 2 Chr. 35, 15).
- (2) Compare the note on 37, 8 and contrast Jer. 20, 9. 3
- (3) He knows only too well how short-lived and transitory is man. His 4 prayer *Let me know, JHVH*, must be, therefore, understood ironically (*cf.* Job 40, 11, 12).
- (4) The wicked look on the good man's misfortunes as a victory for themselves, and triumph in them; here, however, they are simply spectators, not authors, of the calamity.
- (5) The tenor of vv. 10 ff. shows no difference in time and tone from that of 9 vv. 4-8; v. 10 is a simple continuation of v. 8, and stands in the closest connection with it. V. 9, on the other hand, breaks the connection violently. Its source cannot be ascertained.

(6) When the *client* (see note on 27, 4) is weakened and injured, the honor 39, 12 of the patron suffers. Apparently, it is the Congregation that is speaking.

(7) The Psalmist's resignation borders on despair. It is remarkable how 13 little he desires from JHVH. The present is cheerless; of a future world there 5 is no thought. Faith longs for sight, but longs in vain; yet it persists, though it is almost extinguished by the painful contradiction which experience brings. A prayer like this cannot be found except in the OT (*cf.* Job 7, 19, 21; 10, 20, 21; 14, 6, 7).

Notes on Psalm 40.

10 (1) Thou hast laid open to me the meaning. As the connecting link 40, 7 between v. 6 and v. 8 (*It is not offering that Thou desirest, but obedience to Thy commands*), v. 7 can bear only a general sense, apart from any reference to a marked and special occurrence in the life of the poet, about whom, personally, we know nothing. Therefore the first half of the verse in the Received Text 15 (*Then I said: Lo, I am come*) is not suitable in this connection. *The book of the Law* (literally *the roll of the book*) *prescribed to me* (*cf.* 2 Kings 22, 13), which is spoken of, in the second half, is, no doubt, a sacred book, probably the Law. The words *By means of the roll of the book* may be fitly joined to the words *Mine ears hast Thou opened*, which are evidently out of place in 20 v. 6. We need not be surprised that it is by means of the Law that the present poet is led to understand JHVH's preference of obedience to sacrifice. We find, in our books, the thoughts with which we are in sympathy; the rest we pass over. But the *book* here referred to probably included the Prophets as well as the Law.

25 (3) The days of splendor are over; a change is come. 12

(4) It is believed by some that vv. 13-17 (= Ps. 70) form an independent 13 poem, which was afterwards connected with Ps. 40, 1-11 by the insertion of v. 12. But, before we reach v. 12, at v. 10, the transition is anticipated. V. 10 tells us that Israel has not failed to render thanks to God. This is mentioned 30 expressly to obviate the explanation that ingratitude had led JHVH to change His treatment of His people. Conversely, therefore, Ps. 70 is a fragment.

(5) Compare Psalm 35, verse 26. 14

(6) Literally, *Who say: Aha, Aha!*; *cf.* 35, 21, 25; Ezek. 25, 3; 26, 2; 36, 2. 15

Notes on Psalm 41.

35 (1) It is not granted to every good man to stand before JHVH. This is 41, 12 the privilege of the priest, the king, or the prophet. To stand before JHVH *for ever* belongs only to the priestly, or to the royal, *race*, or, as here, to the royal, priestly *people*, that is, Israel. The disease which has been previously mentioned (v. 8) is not a disease in the true sense of the word. It is a mis- 40 fortune caused by the wicked. These latter are fellow-countrymen of the good, and stand in manifold relations with them. Their enmity, therefore, is somewhat treacherous.

(2) A doxology which serves as a concluding formula to the First Book 13 of the Psalms.



Notes on Book 2.

THE Second Book (Pss. 42-72) is distinguished from the First by a preference for the appellation *God* (Heb. *Elohim*) instead of the proper name JHVH (cf. 53 with 14, and 70 with 40; see also note 4 on 45). In fact, we have *God, my God*, instead of *JHVH, my God* (43, 4; 45, 7, and frequently). This peculiarity, found in the Third Book also (e. g. *God Sabaoth* instead of *JHVH Sabaoth*, 80, 4. 7. 19) is due to a reviser. From the subscription to 72 we might infer that the Second Book consists wholly of Psalms by David, and that the succeeding Books contain Psalms by other authors; but, in point of fact, the Second Book opens with non-Davidic Psalms, written by poets who appear nowhere else except in the Third Book. This is correctly attributed to an ancient error whereby Pss. 42-50 were transferred from the Third Book to the beginning of the Second.

Notes on Psalms 42. 43.

(1) *Korah* and *Asaph* are not Psalmists, but families or guilds of Temple-singers. Hence, the Psalms may have been attributed to them originally in just the same way that many German hymns are attributed to the *Moravian Brethren*: they belonged originally to a private collection, and subsequently found their way into the common Hymn-book.

(2) *To behold the face of God*=to come to the place of worship, which, in this case, is Jerusalem (cf. Ex. 23, 17; 34, 23; Deut. 16, 16). And *thirsts for God*, in the preceding line, bears an allied meaning (cf. 43, 3). Cf. the note on Is. 1, 12.

(3) A refrain, like v. 11; 43, 5. Many Psalms of the Second Book have 5 refrains, e. g. 46. 49. 56. 57. 62. 67.

(4) Zion is the *diminutive mountain*. Palestine is *the land of Jordan and of Hermon*. Zion is the one spot in all Palestine which is ever-present to the Psalmist's mind. [For *Hermon* the Hebrew has *the Hermons*, a so-called *amplificative plural*, equivalent to the *gigantic Hermon*; compare the *rivers*, 89, 25; 137, 1=The Great River, i. e. the Euphrates.—P. H.]

(5) While God is opening the sluices of heaven, flood is poured on flood here on earth. It is hardly needful to say that *water* is an image of distress and danger; cf. 69, 1. 2; 124, 4. 5.

(6) This verse completely breaks the connection, and seems to have been 8 inserted here by pure chance. If it be omitted the second stanza will then have the normal number of six verses.

(7) Ps. 43 has the same refrain as 42, and is not separated from the latter 43, 1 by a distinct title. Its contents show that it is the concluding portion of 42. The oppressors are here distinctly characterized as heathen, but they are content merely to mock at the Jews. The Temple is standing, and the legal ceremonial is kept up. He who is praying, however, cannot attend the service; he is away from Palestine, amid heathen surroundings.

Notes on Psalm 44.

(1) Our fathers.

(2) From bygone times the tradition has been handed down that JHVH 44, 2 drove out the heathen, and gave the Promised Land to His people, who are now undergoing a repetition of that experience; the very thing that is again required is the driving out of the heathen, and the maintenance of Israel's right to the Holy Land. JHVH is ever Israel's king.

(3) Hitherto, the fight with the heathen has been successful, but now the Israelite army (which all through the Psalm is the speaker, and rightly regards itself as the representative of the people) has suffered a severe defeat which has placed everything in danger.

5 (4) God's champions cannot understand why He disowns them, seeing that 17 toward Him they are conscious of unchangeable fidelity.

(5) It is in defense of their religion that the Jews are now slaughtered by 22 the heathen, and are waging war against them. The only period when this happened was the Maccabean, in the second century B.C.

10 (6) An impassioned prayer, uttered by those who believe that they have 23 done their part, and may now look that God shall do His part.

Notes on Psalm 45.

(1) Probably the catch-word of an older song, to the tune whereof this Psalm was to be sung; cf. the titles of Pss. 60. 69. 80. [Or the Hebrew 'at 15 *shoshannim* may mean *With Susian Instruments*; compare *With Elamite Instruments* in the titles of Pss. 46. 49.—P. H.]

(2) Literally *a work (of art)*; *poem* is derived from the Greek *poiein* 'to make.'

(3) Verses 3-5 do not justify the conclusion that the King is about to 3 enter on a campaign.

(4) Heb. *YHVH* (*yihyēh*), which a subsequent editor mistook for *YHVH*, i. e. 6 *JHVH* (Heb. *Yahvēh*; see note on 1, 2), and accordingly substituted *Elohim* = God (cf. Notes, p. 162, l. 28; 182, l. 3).

(5) His own merits have brought him to the throne, and raised him above 7 his former equals. But this does not prove that he was not of royal blood 25 (v. 16). Nor does the expression *JHVH*, *thy God* oblige us to believe that he was an Israelite. The Jews were strongly disposed to take the smallest advances made to them by heathen potentates as meaning much more than was really intended. When heathen rulers showed any condescension toward Judaism, by 30 offering a sacrifice, for instance, at Jerusalem, the Jews were ready at once to acknowledge them as servants of *JHVH*.

The anointing refers to the coronation. *Gladness* = the fulfilment of man's highest wish, that is, the crown.

(6) The scene is a marriage ceremony. The royal pair show themselves 8 to the people in front of the palace; from within issues the sound of harps. 35

(7) The poet would appear to be no longer young; he takes the poetic liberty of addressing the bride as *daughter*.

(8) *Maiden of Tyre* does not mean a Tyrian maiden, but the *City of Tyre* 12 (cf. Is. 37, 22, and see note on Isaiah 1, 8). A preceding sentence is lacking, 40 such as, perhaps: *Damascus brings thee gifts, and the City of Tyre, &c.*

(9) The last four lines are addressed to the King, not to his bride. 16

(10) Fruitfulness in *sons* is the desired blessing. V. 16^b appears to refer to a larger kingdom than Israel ever became; so also v. 12. The present is here spoken of, not the Messianic future.

Notes on Psalm 46.

(1) This verse is a conditional sentence. The apodosis is the same refrain 46, 3 (see note on 42, 5) as vv. 7. 11, which has here dropped out. If it be replaced, the first stanza, like the two following, will then have four verses.

(2) The poet has already compared the powers which disturb the world to 4 the raging waters of the infertile sea. Adhering to the figure he speaks of 50

God in Zion as a fertilizing stream, bringing prosperity and blessing to those 46 who dwell near it (*cf.* Is. 8, 5 ff.; 33, 21).

(3) The catastrophe depicted has given rise to an empire powerful enough 9 to repress all national animosities within its wide boundaries, and in this way 5 to establish God's peace. To suppose from this Psalm that Zion's situation was that which existed during the siege by the Assyrians (701 B.C.) is an utter mistake. The heathen are not assembled before Jerusalem, but are taken unawares in their own countries. A complete revolution in all the component parts of a great political system, such as was occasioned by Alexander the 10 Great (330 B.C.), would explain this Psalm,—a shaking of the whole ancient world, leaving only Jerusalem unshaken, and appearing to the Jews as JHVH's preparation for the Messianic kingdom, (just as the destruction of the Babylonian empire by Cyrus in 538 B.C. had once seemed)—this is to be presupposed.

(4) The heathen are addressed.

10

Notes on Psalm 47.

(1) The *jewel* of Jacob, the object of his pride, is the Holy Land.

47, 4

(2) This verse refers to JHVH's warlike entry into Palestine with Moses and 5 Joshua; vv. 3, 4 relate to the same event. The Psalmist hopes that a second establishment of JHVH's dominion is now succeeding to the first.

(3) This is the key to the understanding of the Psalm. The conversions 9 to Judaism, which became much more numerous after the days of Alexander the Great, gave rise to this lofty Messianic hope; they signalized the beginning of JHVH's universal rule. The remarkable spread of Judaism among all the heathen at that time was undoubtedly a significant fact; it arose out of the 25 Messianic hope, to which, in turn, it gave fresh vigor.

Notes on Psalm 48.

(1) Obviously this *holy mount* is not the mount of the Temple, but includes 48, 1 the whole of Jerusalem (*cf.* vv. 3, 11).

(2) Zion is called *the extremest North*, i. e. the true abode of God; in the 2 extremest North the gods dwell; *cf.* notes on 68, 7; Is. 14, 13; Ezek. 1, 4; 28, 13. [Or *the extremest North* may be a misplaced gloss on *His holy mount* in v. 1.—P. H.]

(3) Compare notes on 1 Kings 10, 22; Is. 23, 6; Ez. 27, 12.

7

(4) This seems to refer to what has preceded, in which case vv. 4-7 de- 8 scribe a deliverance of Jerusalem from great danger in the remote past, to which a parallel has been furnished by the most recent experience. The former event must have been the retreat of Sennacherib, 2 Kings 19, 36 (B.C. 701). *Cf.* the note on Is. 36, 1. In Ps. 48 the circumstances are not the same as in Ps. 46; it is not a world-wide calamity that is here spoken of, but simply the 40 fate of Jerusalem.

(5) This verse points to the wide spread of Judaism in all lands; every- 10 where people are interested in the fate of Jerusalem.

(6) Jerusalem has escaped unscathed. This is evident to any one who will 13 make the circuit of the city-walls. A siege, at least an imminent siege, is 45 referred to.

(7) The words *unto death*, Heb. *'al-múth*, in the Received Text, are a cor- 14 ruption of Heb. *'al-'alamôth* [according to GRÄTZ, perhaps, = *with Elamite instruments* (*cf.* Ps. 46).—P. H.], and belong to the heading of the Psalm following.

Notes on Psalm 49.

(1) Prominence is given to the universal, nay, to the philosophic nature of 49, 1 the problem, which is, in fact, genuinely Jewish, and the solution is quite the usual one: Death makes all equal, and strikes the man who has much to lose 5 harder than him who has little.

(2) Revealed to me from above. 4

(3) The Received Text reads: *none can redeem his brother*; but the point 7 is whether the rich man can redeem *himself*, not at all whether he can ransom his brother.

10 (4) V. 12 reappears as v. 20, and thus indicates a conclusion. The stanzas 12 are, however, of unequal length.

(5) These words represent an interpolation, which is extremely inappro- 14 priate here. It shows, however, most characteristically the longing of the Jews for Messianic rule.

15 (6) The man who needs deliverance is not yet dead, but is in imminent 15 peril: Sheol does not yet possess him, but is stretching out its hand to seize him (16, 10; 30, 3). The positive comfort, that God may deliver the godly from sudden evil death, is better than the negative consolation that the ungodly cannot enjoy his happiness after death.

Notes on Psalm 50.

(1) This is the sigh of some ancient reader. It does not suit the context, 50, 3 and should be struck out. Verses 2 and 3 form only one verse.

(2) Is this a reference to Ex. 24? The *faithful* here are the Israelites in 5 general, including the wicked.

25 (3) God comes forward, not to act, but to deliver a discourse; the theo- 7 phany ends with a sermon.

(4) Cf. v. 23. The contrast with the foregoing is not sharply defined, unless 15 the payment of vows mean something else than the offering of sacrifices. Cf. 51, 17; 56, 12; 61, 8; 65, 1; 66, 13-15.

30 (5) Compare Proverbs, chapter 1, verse 10 ff. 18

Notes on Psalm 51.

(1) This title was suggested by v. 14; it prevents a proper understanding of 51, 1 the Psalm. It is not David who offers these petitions, but the Servant of JHVH, *i. e.*, Israel (cf. 27, 9). The iniquity is secret, not public; committed against 35 God, not man. The *Servant* believes that he is cast off by God. He prays for the restoration of his good conscience toward God, in order that he may execute his prophetic mission, the conversion of the heathen. The whole Psalm is based on Is. 40 ff. Cf. notes on Isaiah 42, 1 (*ibid.* p. 177).

(2) The absolution consists in the removal of the punishment; cf. vv. 8, 12.

40 (3) In relation to the men who threaten him, *i. e.* to the heathen, the 4 *Servant* is guiltless. His iniquity, therefore, must have been against God alone. He does not know wherein it consists, but confesses it in advance, and acknowledges the righteousness of God.

(4) Iniquity against God is inseparable from Israel ever since the begin- 5 nings of her history (cf. Ez. 16). It is, therefore, quite natural that her sins are *ever-present to her eyes* (v. 3). An individual is not here spoken of (see also Ps. 22, 9). The Jews were far from imagining conception as the germ of original sin.

(5) It troubles him to be obliged to acknowledge God's righteousness 6

without understanding the reason therefor. If he could but get an *insight into* 51
the *mystery* his faith would be strengthened (*cf.* 90, 8).

(6) By the *clean heart* is meant a joyous spirit, assured of the divine favor 10
(*v.* 12). The opposite to this is the troubled, not the impure heart.

5 (7) So speaks the *Servant of JHVH*. The holy spirit is the prophetic 11
inspiration, the divine influence from which Revelation springs.

(8) That is, from peril of death. The danger arises from the heathen. As 14
against them, Israel is in the right, and can appeal to God's righteousness.

(9) Zion now comes forward, in place of the *Servant*. There is no need 18
to regard this verse as a later addition. It seems to lead us into the times of
Ezra (450 B.C.).

Notes on Psalm 52.

(1) Compare 1 Sam. 22, 9. Here again is a title which does not corres- 52, 1
pond to the contents of the Psalm.

15 (2) The person addressed is not an alien tyrant, but a Jew in high posi-
tion (*cf. e. g.* Is. 22, 15). Opposed to the godly party there is a worldly party,
whose representatives are to be found mainly among the chiefs of the theocratic
commonwealth.

Notes on Psalm 53.

20 (1) Compare the Notes on Psalm 14. 53, 1

(2) [Heb. *Machtúth*. This is perhaps the catch-word of an older hymn, the
first line of which may have been: *The sickness of Thy people heal, O God!*
It is possible, however, that *Machtúth* is the name of a musical instrument.
Cf. the title of Ps. 88.—P. H.]

25 (3) The expressions here, on the whole, suit the context as a continuation 5
of the narrative better than the parallel passage in Ps. 14, 5. 6. In certain
phrases, however, suspicion is aroused: thus in *cast them off*; again at the
end of *v.* 5, where the Jews are not alluded to, but the heathen.

Note on Psalm 54.

30 (1) The description of the enemies which the poem itself gives suits 54, 1
neither Saul nor the people of Ziph (1 Sam. 23, 19; 26, 1). The enemies are
heathen; it is the Community that speaks. *Cf.* note on Is. 61, 10.

Notes on Psalm 55.

(1) Compare Jer. 9, 2. As a rule, people would fain leave the wilderness for 55, 7
35 the city.

(2) The Received Text reads: *They go about it upon the walls thereof*. 10
This is appropriate in 59, 6. 14, but not here. We should expect: *Day and
night do murder and bloodshed dwell therein*.

(3) The enemies are here unmistakably designated as internal ones (Pss. 13
40 35; 38; 41; 69). The chasm between the parties is very deep: murder and
bloodshed reign in the city.

(4) Parties, not individuals, are described; not a close friendship, but a 14
national and religious association, which, among the Jews, was peculiarly
intimate and sacred.

Notes on Psalm 56.

(1) Compare the note on Psalm 16, 1. 56, 1

(2) The contrast between God, on the one hand, and man, or flesh, on the
other, or, as we should phrase it, between God and the world, makes the men

appear as heathen (cf. v. 7, *the peoples*). Nothing points to the Philistines of 56 Gath (1 Sam. 21, 11).

(3) The Received Text reads *my misery*, Heb. *nodi*, and this word makes a 8 jingle with Heb. *bēnōdžkhá* = *in Thy jar* (lit. *waterskin*), at the end of the follow- 5 ing line.

(4) Being the refrain, vv. 10, 11 must form a conclusion to what precedes. 13 Consequently the last two verses, which imply an entirely altered situation, appear to be a later addition, but made by the original author: What I promised to pay Thee, if Thou wouldst deliver me from my distress, has 10 fallen due, now that Thou hast actually delivered me.

Notes on Psalm 57.

(1) *Destroy not* is an indication of the melody; cf. Is. 65, 8.

57, 1

(2) The situation is an extraordinary one. That JHVH is to exalt Himself over and against the whole world appears to imply that the enemies are 15 heathen (vv. 5, 11; cf. v. 4^b, *men*). Saul, at any rate, is out of the question.

(3) There is a lack of correspondence in the various parts of the metaphor: 4 *teeth* must be understood figuratively, and *tongue* literally, whilst *spears* and *arrows* are literal, and *sharp sword* figurative.

(4) The last two lines of v. 4 had better be taken as a separate verse, as 20 the two stanzas indicated by the refrain (vv. 5, 11) have then an equal number of verses.

(5) The translation *my soul crouches down* is but a make-shift. The 6 Hebrew verb does not mean to *crouch down*, intransitively, but, transitively, to *bow down* (or *droop*) the head, &c. (cf. Is. 58, 5); nor do people *crouch* 25 *down* before a net.

(6) The following verses, 7-11 = Ps. 108, 1-5.

(7) Literally *my glory* or *my honor*; cf. 7, 5; 16, 9; 30, 12; 108, 2.

8

(8) This is best explained by assuming that the speaker himself lived 9 not in Judea, but in the midst of the nations, *i. e.* heathen.

Notes on Psalm 58.

(1) The gods are not human rulers. They are the divinities worshiped by 58, 1 the heathen, and placed by JHVH at the head of the nations (Pss. 29, 82). They are held responsible for the conduct of their subjects. If they are righteous gods, they must maintain righteousness and justice within their domain. In 35 point of fact, their rule is thoroughly discredited by the disorderliness and licentiousness of their subjects (vv. 3-5). The godly Israelites suffer greatly through this. Seeing then that they fail in their duty, or are incompetent for their task, JHVH Himself must interpose, and execute justice against the heathen in order that it may be seen that there is one Supreme Deity upon 40 earth who judges.

(2) The *wicked* here and the *men* of v. 1 are the heathen.

3

(3) The Received Text is unintelligible.

(4) Literally *fruit*. 9, 11

Notes on Psalm 59.

(1) Here again the occasion mentioned in the title (1 Sam. 19, 11) entirely 59, 1 45 fails to correspond to the contents of the poem; the enemies are the heathen.

(2) So also v. 8. Particular heathen nations are, of course, meant in the 5 first instance. But the fight is also regarded as waged by heathendom as a

whole against Israel. The root of the hostility lies in their religious differences. 59 For *robbers thus sacrilegious*, in the following line, we might put *wicked traitors*, because the heathen are regarded as rebels against JHVH (cf. 36, 1).

(3) V. 6 recurs as v. 14, not far from the refrain in each case (vv. 9, 17). 6
5 Nothing is said about a siege of Jerusalem. The words which have been supposed to indicate a siege do not necessarily mean *they go around* (i. e. *encompass*) *the city*, which procedure might please the besiegers without hurting the besieged. Quite as admissible is the meaning *they go about the city*, they search through it to drag the pious out of hiding-places. And their barking, 10 blaspheming, and slandering agree better with this view. The heathen are doing as they please *within* Jerusalem.

(4) This line shows that the blasphemy of the heathen is uttered directly 7 against Israel's God, whose vengeance they do not dread, because they do not believe in His existence. In v. 12 also, blasphemy is imputed to them as their 15 capital sin. The position of affairs is such as was to be found in Jerusalem in the period preceding the Maccabean War (167 B. C.).

(5) Cf. 2, 4.

(6) The tone of threatening deserves notice. 8. 15

Notes on Psalm 60.

(1) The statement made in the title is based on the word *Edom* in v. 9. 60, 1
20 *Aram-Naharâim* = Arameans on the banks of the Euphrates (cf. notes on Jud. 3, 11); *Aram-Zobah* = Arameans north of Palestine between the Mediterranean and the Euphrates, in the neighborhood of Emesa, the modern Homs. The *Valley of Salt* (2 Sam. 8, 13; 1 Chr. 18, 12; 2 Kings 14, 7) is probably the *Wâdy el-Mith* near the Dead Sea. For the *City of the Law*, see note on 45, 1.

(2) We have here a state of things similar to that in Ps. 44. The army of the Jews is defeated; it, therefore, appeals to God, and, relying on His promise, prays for help.

(3) That is, the Theocracy. The defeat has threatened the overthrow of 2 the sacred commonwealth.

(4) Verses 6-12 = Psalm 108, 7-13. 6

(5) Similar words of JHVH's are often found in the Psalms. They are not actual oracular utterances, sought and given, then and there. But they are ancient, well-known dogmas, uttered in oracular form. Here, for instance, we have the Messianic prophecy that the Theocracy shall one day recover 35 the boundaries which it had in David's time. Evidently the beaten army has been about to execute the fulfilment of the promise, and to reconquer Palestine.

(6) To the several provinces of David's realm various grades of rank are 7. 8 assigned. The conquered Moab and Edom are *vessels of dishonor* (Rom. 9, 21), 40 common domestic utensils, compared with Ephraim and Judah, the helmet and the sceptre.

(7) The Received Text reads: *Who will bring me into the strong city?* 9 (Heb. *maçôr*; cf. 108, 10), but *Mazor* must be a geographical name, like *Edom* in the following line. [*Mazor* seems to be a district in northern Arabia.—P. H.]

45 *Me* is equivalent to *us* (cf. notes on 36, 11; 118, 1; Isaiah 26, 8).

(8) A remarkably definite indication of locality.

Notes on Psalm 61.

(1) The situation resembles that in Ps. 60. Here, however, it is not an 61, 2 army in the enemy's land that is described. A Jewish community, living 50 at a great distance from Judea, believes itself to be endangered by the neighboring heathen, and longs to be transported to Jerusalem (v. 4).

(2) The wish to be led to Jerusalem is partly explained by the affliction 61,4 which the suppliants were enduring in their distant abode. But added to this was the recent rise of the Jewish state to a position far higher than hitherto attained, a height which satisfied the boldest hopes of the godly. The Maccabean successes (167 B.C.) are the only events that can be fitly suggested. It was the rise of the Maccabean power which roused the hatred of the heathen against the Jews who dwelt among them, and thus brought the Jews into peril.

(3) The Psalm opens with a wholly different prayer, but it is not unnatural 6 that it should close with a petition for the continued prosperity of the Theocracy. 10 The King belongs to the Hasmonean dynasty, but is not to be identified with Aristobulus I. (105/4 B.C.), the son of John Hyrcanus I. (B.C. 135-105) and brother of Alexander Jannæus (B.C. 104-78).

(4) The *vows* are *fulfilled* by an offering of praise (50, 14; 65, 1). 8

Notes on Psalm 62.

15 (1) Compare Notes on Psalm 39. 62, 1

(2) The danger is a public one, threatening the Theocracy (v. 8). It shows 3 itself in an onslaught on a prominent individual who is virtually the leader of the commonwealth. He is attacked by a Jewish faction which, while affecting piety, exerts a pernicious influence. From the sequence of Pss. 61. 62. 63 it 20 may be gathered, with much probability, that the prominent individual in our Psalm is the same who in Pss. 61 and 63 is entitled *Kîng*.

(3) Lit., *men are but a breath* (cf. 39, 5. 11; 144, 4). It contributes to our 9 comfort that those, who assail us and our chief, are but men.

(4) This is addressed to the opposing faction. 10

25 (5) Here, as everywhere in the OT, man's reward comes from God's grace. 12

Notes on Psalm 63.

(1) This longing after God evidently does not spring from the pressure of 63, 1 a mere transient distress; it is felt at all times, and is not left unsatisfied.

(2) *I saw Thee in the sanctuary* (73, 17) = I was exalted up to the very face 2 30 of God, which is unveiled to mortal man only at rare moments. The meaning is put beyond doubt by the following line, *Beholding Thy power and glory*. A ray sent from God, an *angè Diós*, as Pindar has it, has lighted on the man who is praying, and demonstrated God's graciousness, and awakened the knowledge that communion with Him is needful. But this rapt moment was not a 35 private and mystical experience. It was a deliverance vouchsafed by JHVH to Israel, shared by the suppliant, and serving afterward for his sustaining. It was a time of exaltation for the people, which raised the spiritual life of the individual to the very heavens. The people and the individual do not stand in contrast to each other. The religious life of the individual is most intimately 40 connected with the history of the community.

(3) Verses 2 and 4 correspond; v. 3 stands parenthetically between; in the 3 translation it has, therefore, been introduced after v. 4.

(4) It is clear that the common sentiment of the pious community supplies 11 the background for the personal relation of the suppliant to God: the occasion 45 which decisively affected his religious life was an experience through which the entire community had passed.

Notes on Psalm 64.

- (1) This Psalm deals with differences among Jewish factions. 64, 1
 (2) This account of the fulfilment of the prayer was appended at a later 7
 date. Something, however, might be said in favor of the supposition that the
 5 Psalmist himself is here anticipating the future.

Notes on Psalm 65.

- (1) *To Thee the vow is paid* = *Thou hearest prayer* in the line following. 65, 1
 Deliverance makes obligatory the payment of the vow. Cf. 61, 8.
 (2) This Psalm appears to have been composed for a festival. 2
 10 (3) *Trespases* = affliction and distress; *forgiving* = delivering; cf. notes on 3
 31, 10; 103, 1 (l. 34).
 (4) Israel, or the community of the godly, is meant. They seem to have 4
 been shut out from Jerusalem for a time.
 (5) Here, and in v. 8, the Jews are seen to be dispersed throughout the 5
 15 world. The consequence is, that far beyond the limits of Palestine an interest
 is taken in the events that happen in Zion.
 (6) The occurrences that succeed the deliverance are of no ordinary char- 8
 acter.
 (7) The season of the year and the character of the festival give rise to a 9
 20 thanksgiving for the bounties of Nature, and this is preceded by thanksgiving
 for the events that have happened, as it stands in v. 11: Thou hast crowned the
 graciousness shown to us in our history with the gifts of Nature.
 (8) After the thanksgiving for rain in v. 9, where the early rain in autumn 10
 appears to be meant, we now have a prayer for more rain, probably the late rain
 25 in spring. Consequently, the festival for which this Psalm was composed may
 have been the Passover.

Notes on Psalm 66.

- (1) David is not named as the author. This may be a mere oversight, or 66, 1
 it may indicate that Ps. 66 found its way into this collection at a later date.
 30 The situation and mood here described are precisely similar to what we find in
 Ps. 65. For a time Israel was oppressed and trodden down by the heathen, but
 now God has brought deliverance, and shown His power over all the heathen.
 (2) The reference is to the Exodus. 6
 (3) The heathen are rebels (cf. notes on 2, 2; 36, 1; 59, 5) whom JHVH must 7
 35 keep under strict watch, lest they rise against Him. Yet events have taken
 such a shape as to allow the hope that the heathen will acknowledge and
 praise JHVH (vv. 8 ff.).
 (4) By strict right, no human being could rule over the Theocracy; it is 12
 God's prerogative.

Notes on Psalm 67.

- (1) The history of the world is sacred history. God guides and judges all 67, 2
 the peoples, as well as Israel. Hence it follows that by His action in history
 His will on earth may be recognized. This Psalm is distinguished by the large-
 heartedness of its views.
 45 (2) Compare note 7 on Psalm 65 6

Notes on Psalm 68.

(1) To be understood in accordance with vv. 7, 8, and to be translated, 68, 4 as it is, in the present tense, like the *Him who drives over the heaven* of v. 33.

(2) A preliminary allusion to the historical occurrence which the Psalm 5.6 describes. The *orphans* and *widows* (v. 5; cf. 94, 6) are the *forsaken* and *prisoners* (v. 6); they are Jews, dwelling apart among the heathen (in *Bashan*, vv. 15, 22), and oppressed by them. They are rescued by a Jewish army, and, with the exception of some self-willed individuals who prefer to dwell among the heathen, are brought to Jerusalem. The position of affairs is that of 1 Macc. 10 5 (167 B. C.); there is nothing to remind us of the deliverance from Babylon (537 B. C.).

(3) According to the prevalent interpretation the Psalmist is not speaking 7 of that divine interposition in behalf of Israel which is now carrying out: the leading of Israel out of Egypt into the Promised Land, ages ago, is his 15 theme. But it is a mistake to assert that JHVH cannot now *come from Sinai*. The use of this archaic expression (instead of *from the North*; cf. the note on 48, 2 and Jud. 5, 5) by no means compels us to place in the past the divine appearance which is here described (cf. v. 17). If we do thus date it back, we shall look in vain for the transition from type to antitype, from the hallowed 20 past to the realities of the present. This consideration is decisive. We have before us an impressive event belonging to the present: God has placed Himself at the head of His warlike people, and restored to them their inheritance. The accompanying rain reminds us of 65, 9 and 67, 6.

(4) God fulfils the promise that the righteous shall inherit the land which 11 25 up to the present has been held by the wicked and the heathen.

(5) The *woman who remains at home* (if we must render it thus) is pacific 12 Israel in contrast to the military states. The Psalmist is laying stress on the paradox that *the poor and afflicted* (cf. 82, 3) have taken up arms, and have beaten kings accustomed to war. There is no ground for the assertion that 30 the division of the spoil was usually left to the women.

(6) The *dove*, again, contrasted with birds of prey, is Israel (cf. 74, 19 13 and the title of Ps. 56). The gold and silver, with which the dove clothes itself, is evidently taken from the booty.

(7) These words are unintelligible here; they may have been derived from 35 Jud. 5, 16.

(8) One of the most recent occurrences is here selected out of the many 15 which go to form the picture of the glorious present. On this event, spoken of in vv. 6, 7, 22, the Psalm specially dwells. The Jews who lived in Bashan were oppressed by their heathen neighbors. This arose from the envy and 40 jealousy of the high mountain-chain of Bashan toward the much lower mountain Zion (cf. note on 42, 6), or, in other words, from the envy and jealousy aroused among the heathen by that unexpected elevation of the Jews which followed the Maccabean rising (167 B. C.). Cf. 1 Macc. 5.

(9) Cf. 77, 13, *Thy way is mysterious*, literally *Thy way is in holiness*. 17

(10) According to the context and to Gen. 49, 9 (*From the prey thou wentest 18 up*) = *Thou hast returned victorious*. The men whom God brings home to Jerusalem, as spoils from His campaign, are the Jews who are led back from the heathen land (v. 6).

(11) The *shag-haired pate* is a picturesque taunt, with no further significance. 21

(12) This is not an actual prediction: from what God has done they have 22 learned what He has said and determined. Cf. 75, 4 and note 5 on 138, 4.

(13) A new section, opening with the description of a procession. This 24

procession is not a march to war, but a celebration of victory, as we see 68 depicted on Assyrian monuments; cf. the note on 24, 7.



ASSYRIAN TRIUMPHAL PROCESSION.

(14) Zebulon and Naphtali, joined with Benjamin and Judah, show that the 27 Psalm belongs to a late date. We do not know precisely when Galilee began 5 to be so closely connected with Judea. Cf. STADE, *Geschichte Israels*, ii, 198 ff., WELHAUSEN, *Israel und jüd. Geschichte*², p. 247, and 2 Chron. 30, 10 ff.

(15) The *Beast of the Reed* alludes to Egypt; *bulls* (cf. 22, 12) refers to 30 the heathen princes, and *calves* to their subjects (cf. Jer. 46, 20, 21).

(16) The prayer *Scatter the peoples who take pleasure in wars* (the great 10 heathen powers) does not prove the impossibility of this Psalm's having been written during the Maccabean period in celebration of a victory gained by the warlike Israel of that time. Notwithstanding great victories and a constant state 34 of preparation for war, any warlike nation could have adopted that prayer.

(17) The God of heaven and of the world, who rules in Nature, is at the 15 same time the God of Israel; cf. note on 29, 1 (l. 40).

Notes on Psalm 69.

(1) For the figure, cf. vv. 14, 15; 40, 2; 124, 4, 5; 144, 7.

(2) According to v. 4 the misfortune is occasioned by innumerable foes; 4 69, 1 according to v. 5 (cf. v. 26) by God Himself. The suppliant does not deny that 20 God has cause to punish him (v. 5). But he intimates that, by allowing the punishment to be inflicted by the wicked, God gives the impression that He is on the side of the wicked, and in opposition to His own people who are suffering persecution for His sake, because they are faithful to His covenant (vv. 7, 9).

(3) Doubtless a proverbial expression, which in this place means merely: 25 *I am ill-treated by the authorities, and have not deserved it* (cf. 35, 11).

(4) It may be that the Psalmist here distinguishes between himself and the 6 godly; he is, no doubt, a member of their party, and in his destruction they see an overthrow of their cause; yet they are not destroyed along with him, 30 they are only disgraced when he perishes. Or else we must read *succumb in me*, i. e., If I succumb, the representatives of the true faith succumb.

(5) These people appear to have drawn back timidly from the suppliant, 8 but not to have joined in the outcry against him (cf. 38, 11).

(6) *Scorn*, *contumely* (cf. v. 7), and *abuse* are the shadows cast by the 9 35 more material persecution, vv. 2 ff. The latter seems to come rather from the heathen, the former rather from heathenish-minded Jews (v. 26). It is distinctly said that the persecution is on account of religion.

(7) Lit. *shaking* (of the head), in this place a gesture of compassion. Cf. 20 note 5 on Ps. 22.

(8) We show our sympathy with the sorrow of mourners by urging them 69, 21 to eat and drink. But here those who are called to sympathize make the sorrow more bitter.

(9) The curse is invoked, not upon heathen, but upon those Jews who 22 were inclined to heathenism; a strong measure, but explained by the circumstances.

(10) Compare note 2 on Psalm 23. 27

(11) Not a list of the names of all men living; it is the civic register of the 28 Theocracy; none but Jews are included (*cf.* 87, 6).

10 (12) In the Maccabean period the Messianic hope was revived, and eventu- 35 ally became reality.

Notes on Psalm 70.

(1) Psalm 70 = Psalm 40, 13-17. 70, 1

(2) Compare the Notes on Psalm 38.

Notes on Psalm 71.

(1) The speaker is the *Servant of JHWH* (*i. e.* Israel), as in Pss. 22, 51, 71, 1 &c. *Cf.* notes on Isaiah 42, 1.

(2) The precise meaning of the word is *portent*, and it probably has *scandal* 7 for a secondary meaning. It is to be understood in accordance with Is. 52, 14; 20 53, 2-3.

(3) That is, as is shown by what follows, Thy miracles of redeeming mercy. 17

Notes on Psalm 72.

(1) This Psalm is ascribed to Solomon because the King of whom it 72, 1 speaks is a king's son, and because the gift which above all others is desired 25 for him is the ability to judge righteously.

(2) Not: *his* people. They do not look upon themselves as belonging to 2 the monarch for whom they pray. They are a spiritual, non-political people (*Thy people* = Thy pious ones), taking no part in the kingdom and its government.

30 (3) The land flourishes because of the protection afforded by law. 3

(4) The members of that society connected by ties of blood, that commu- 4 nity of the poor founded on racial relationship (74, 19). The Jews designate themselves (*cf.* note on 68, 12) *poor and afflicted* (but see v. 15).

(5) Here, as elsewhere, *The River* is the Euphrates. Palestine being included, 8 35 this river must be mentioned as forming the northeastern boundary. Consequently it is neither a Chaldean, nor a Persian, nor a Seleucid king that is meant, but an Egyptian. V. 10 confirms this: his power extends over the islands of the Mediterranean, over Sheba (in Southern Arabia) and Seba (in Ethiopia); Egypt, then, is the centre. Pharaoh Necho (610-595 B. C.) is out of the ques- 40 tion, so that there remain only the Ptolemies, to whom Judea was subject during the third century B. C.—For *Tarshish*, compare note on 48, 7.

(6) Here, again, it is the Jews who are spoken of, not the poor, literally, 12 nor the poor in general. This is evident from v. 15. In fact, these *poor* are rich: they promise the King that, if he will treat them well, they will give him 45 much gold and will pray for him. They pay tribute, and, in consideration thereof, enjoy protection. The government to which they stand in such a relation is certainly a foreign one.

(7) A *Lebanon of fruit* is an hyperbolic plural of *fruit-tree* = a vast number 16 of fruit-trees.

(8) Cf. the delineation of the blameless king, who maintains and defends 72, 16 the right, in *Odyss.* 19, 109-114: there the earth bears abundant crops, the trees are laden with fruit, the flocks thrive, and the sea swarms with fish.



Notes on Book 3



Notes on Psalm 73.

- (1) The godly and the wicked Israelites are contrasted; the fate of the godly 73, 1 Israelites is the problem of the Psalm. Cf. Pss. 37. 49; Eccles. 8.
- (2) The poet is not uttering his conviction but a doubt, emphatically suggested by the phenomena of experience.
- 10 For *in innocency have I washed my hands*, see note on 26, 6.
- (3) He means: a traitor to the principle on which the community of the 15 godly relies, namely, that God makes a distinction between the righteous and the wicked, and that the community of the godly is not left unaided by Him.
- (4) Literally *the sanctuary*, the secret, inner chambers (63, 2). 17
- 15 (5) That is, of the wicked.
- (6) The oppression practiced by the wicked is like a nightmare, merely 20 transitory and no more thought of after one awakes.
- (7) The purely subjective conviction that God and man are in communion 23 is nowhere in the Psalms more strongly felt nor more beautifully expressed.
- 20 Yet this conviction does not suffice; a confirmation is needed, which is furnished by the miserable, sudden death of the wicked.

Notes on Psalm 74.

- (1) In the second line of this verse the continued destructions wrought by 74, 3 the enemy are spoken of as wrought only on the Temple, and, with this limitation, are more minutely described in vv. 4-7 and similarly in vv. 8. 9.
- 25 From these descriptions we cannot identify the enemies with the Chaldeans. The Chaldeans, it is true, burnt the Temple (B. C. 586), but the distinguishing features of their hostility were the destruction of the kingdom of Judah, and the deportation of its population. Of this there is no trace in this Psalm. The 30 present enemies wage war, not against the kingdom, but against the Congregation, against the Temple, the Synagogue, the religious ceremonial and symbols. Moreover, the destruction of the kingdom of Judah by Nebuchadnezzar was an overwhelming misfortune which had to be endured, and could not be altered. Here, although affairs are desperate, God can and must help. The voices we 35 hear are not those of dull submission, of absolute stupefaction, such as prevailed at the beginning of the Babylonian Exile. There is warm indignation directed, to some extent, against God Himself, because the afflicted ones do not think that they deserved the blow.
- Nor do the details belong to the Chaldean period; the Temple is not 40 entirely destroyed, it is only partially burned, barbarously profaned, and marred.

The declaration (v. 9) that prophets are no longer to be found forces us to a much later date. The mournful longing for the prophetic voice is one of the most pronounced traits in the disposition which prevailed among the Jews while the Syrians (B. C. 175-168) were persecuting them for their religion; cf. 1 Macc. 4, 46; 9, 27; 14, 41; Song of Azariah 15. The conclusion that this Psalm is Maccabean, formed by some of the early expositors, is correct. Cf. Ps. 79.

(2) Lit. *They set up their signs as signs*. These *signs* are the religious symbols whereby professors of religion recognize one another and keep together. Every token of the worship of JHVH is swept away. Cf. 1 Macc. 1, 45 f.

(3) The text of vv. 5.6 is hopelessly corrupt, and quite untranslatable. It appears to contain a detailed description of the barbaric transformation of the Temple of JHVH into a temple of Zeus Olympius.

(4) VV. 3-6 preclude the thought of an entire destruction of the Temple itself. The Temple-area, as a whole, with all its various edifices, is spoken of.

15 Cf. 1 Macc. 4, 38; 2 Macc. 1, 8; 8, 33.

(5) This can mean only the synagogues.

8

(6) The Egyptians are the *dragons*. Cf. Exod. 14. 15.

13

(7) This verse contains heterogeneous mythology, and destroys the connection of v. 13 with v. 15.

20 (8) At this point, a contrast with vv. 12-17 begins.

18

Notes on Psalm 75.

(1) This is a divine utterance, an answer returned by God to the question *How long?* (74, 10). For a time He suffers the heathen to work their will, but it is only for a predestined period; then He interferes (cf. 102, 13). The question as to when this period ends is answered in the Book of Daniel.

25 (2) The earthquake is not to be understood literally: the sacred ordinances of the land are thrown into confusion by the mad arrogance of the heathen.

(3) God has *spoken* this in a very emphatic manner, namely, by *doing* it (68, 22). Cf. note 3 on Ps. 85 and note 5 on Ps. 138. See also Ezek. 12, 30 vv. 25. 28; 22, 14; 24, 14; 36, 36; 37, 14.

(4) The Desert is the South; the Mountains the North.

6

(5) The passive construction begun in v. 6 (supply: *our fate is determined*), is broken off abruptly, and the speech is continued in the active voice. It is not any region of the earth which determines what happens: the heavens rule.

35 (6) That is, Israel, not God. The use of the first person brings out the newly aroused martial self-consciousness of the Maccabean heroes.

Notes on Psalm 76.

(1) *Judah* is called *Israel* because this is the name of the Theocracy. 76, 1

(2) *Salem* = Jerusalem; cf. Gen. 14, 18.

2

40 (3) That is, the (Seleucid) foreign rulers. In like manner, Nahum compares 4 Nineveh to a lion's den (Nah. 2, 11).

(4) The first line of v. 4 belongs to v. 7 as a corrective gloss.

(5) Literally *found their hands*.

5

(6) The *pious* are meant, but the exact meaning of the word is quite 45 uncertain.

(7) Many perished in the persecutions.

Notes on Psalm 77.

(1) All prayers, all attempts to come into close relation with God, prove failures. The old relation between Him and Israel has come to an end; His

right hand no longer brings help. Times have changed, and God with them. 77 That is the lament of the period.

(2) A sudden revulsion of feeling. These verses can hardly have been the 11 original continuation of vv. 1-10; two fragments have been joined together. 5 The second is not so full of meaning as the first; its phraseology is of the ordinary stamp, and follows the model of Hab. 3, 10-15.

(3) In other passages of the Old Testament it is asserted that God's Nature 19 and Form cannot be discerned, and that only His footsteps, *i. e.* His operations, can be traced.

Notes on Psalm 78.

(1) This Psalm is a poetical Midrash, or popular exposition of the History 78, 1 of Israel, like Pss. 89, 105, 106.

(2) The moral has been already drawn; now begins the narrative. The 8 history of the ancient Israelites, represented by Ephraim, or Joseph (*cf.* 81, 5), 15 is held up to the Jews as a warning. The ancient Israelites were continually acting the same faithless and ungrateful part toward God until at length He cast them off, and put the Jews in their place. The assertion in v. 9 is not to be understood literally; the meaning is, that when it came to the point, they were *unresponsive* (v. 57).

20 (3) [That is, Tanis, an ancient city in Lower Egypt (*cf.* Num. 13, 22), now 12



RUINS OF TANIS.

a village of fishermen, *Çân*, near Lake Menzaleh, SW of Port Said (*cf.* notes on Is. 19, 13; 30, 4). The site of Tanis-Zoan is covered with extensive ruins of temples and obelisks. Before the foundation of Alexandria (B. C. 331) Tanis was perhaps the most important commercial city of Egypt. It was the capital 25 of the Semitic Shepherd Kings (*Hyksos*, about B. C. 1800-1600); also Ramses II. and his son Merneptah I., the Pharaoh at the time of the Exodus (about

B. C. 1300; cf. Notes on Judges, p. 45, l. 36), often resided at Zoan. See FLIN- 78
 DERS PETRIE, *Tanis*, 2 vols., London, 1885, 1888 (second and fourth Memoirs
 of the Egypt Exploration Fund).—P. H.]

- (4) Ex. 15, 8.—(5) Ex. 13, 21.—(6) Ex. 17; Num. 20.—(7) Ps. 105, 40; Ex. 13-25
 5 16, 4.—(8) Lit. *mighty ones*; the Greek Bible renders it, *angels*; cf. Ps. 103, 20.
 (9) Num. 11, 31.—(10) Num. 11, 33.—(11) Num. 14, 29, 32-35. 27-33
 (12) Ps. 105, 27.—(13) Ex. 7, 17.—(14) Ex. 8, 21.—(15) Ex. 8, 2.—(16) Ex. 43-51
 10 4.—(17) Ex. 9, 25.—(18) Ex. 9, 24.—(19) Ex. 12, 29.—(20) Gen. 10, 6.
 (21) Ex. 14, 28. (22) That is, the land of Canaan; cf. Ex. 15, 17. 53-54
 10 (23) Josh. 13, 6. (24) Cf. v. 41; Ezek. 20, 21. (25) Jud. 2, 12. 55-56
 (26) Hos. 7, 16. A *treacherous bow* is like a gun that misses fire. 57
 (27) Deut. 32, 16, 21; Jud. 2, 12; 1 Kings 11, 7; 12, 31; 15, 14. 58
 (28) The period when the fortunes of Ephraim constituted the entire his- 60
 tory of the people does not extend as far down as the Assyrian Captivity
 15 (722 B.C.). It ends with the supremacy of the Philistines and the destruction
 of the temple at Shiloh (1050 B.C.). This view is based on Jer. 7 (cf. esp.
 vv. 12, 14), a chapter which agrees with the Chronicles in holding that, from the
 time when the Temple at Jerusalem became the religious centre, the genuine
 ancient Israelites ceased to be members of the Theocracy.
 20 (29) That is, the Ark of the Covenant; cf. 1 Sam. 4, 11, 21; Ps. 132, 8. 61
 (30) Jer. 22, 18; Job 27, 15. (31) 1 Sam. 5, 6, 12. 64-66
 (32) Although the Lord took vengeance on the Philistines, He did not 68
 restore the power of the Ephraimites who had become subject to them. In
 place of the Ephraimites, He set up the Men of Judah under David.
 25 (33) 1 Sam. 16, 11; 2 Sam. 7, 8. (34) 2 Sam. 5, 2; 1 Chr. 11, 2. 70-71
 (35) 1 Kings 9, 4. 72

Notes on Psalm 79.

- (1) This could not be properly asserted of the Chaldeans, who destroyed 79, 1
 and burnt the Temple (586 B.C.). It applies only to the Syrians (169 B.C.),
 30 of whom it might be said, quite as truly as of the Chaldeans, that they laid
 Jerusalem in ruins (cf. 1 Macc. 1, 31; 2, 7; 2 Macc. 8, 2-4).
 (2) This saying (and the corresponding one at vv. 10 f.) is another indication 3
 that the Syrians rather than the Chaldeans are in question. The latter made no
 martyrs, neither did they slaughter the godly without encountering resistance;
 35 they vanquished the people in war, and destroyed the kingdom; cf. 1 Macc.
 1, 37 and especially 7, 17.
 (3) The petty neighboring states at that time took sides against the godly 4
 Jews, and showed their hostility in many ways.
 (4) Verses 6 and 7 are quoted from Jer. 10, 25. 6-7
 40 (5) They have none to reproach *themselves* with. 8
 (6) Cf. Luke 6, 38; Ruth 3, 15; Is. 65, 6; Jer. 32, 18. 12

Notes on Psalm 80.

- (1) Compare the title of Ps. 60, and note 1 on Ps. 45. 80, 1
 (2) Why *Ephraim* and *Manasseh* specially? Because it was these tribes, not 2
 45 Judah, that were driven out of their territories, and the crying need was a vin-
 dication of the rights of the Theocracy in this district, and the expulsion of the
 heathen from it. Of course, it is Jews who are praying, they being at the time
 the representatives of the *whole people*.
 (3) Israel is the *vine*, as in Jeremiah 2, 21; Isaiah 5, 7. 8
 50 (4) Compare note 5 on Psalm 72. 11
 (5) [Or *reared up*; cf. Is. 44, 14.] 15
 (6) The words have crept in here from v. 17. (7) *i. e.* Israel. 17

Notes on Psalm 81.

- (1) Compare the notes on Psalm 8. 81, 1
 (2) From this we see that the occasion of the joyful shouting was a festival 3
 celebrated at the full moon, though in some manner inaugurated at the new
 5 moon. V. 5 does not prove conclusively that this was the Passover. According
 to Jewish tradition it was the Feast of Tabernacles.
 (3) Joseph = *ancient* Israel; *cf.* note on 78, 8. 5
 (4) There is no connection between the last line of v. 5 and those which
 precede it: it is the sole remaining fragment of an introduction to the passage
 10 following, which has nothing to do with vv. 1-5.
 (5) Compare Exodus 17, 7; Numbers 20, 13. 7
 (6) A warning addressed by the Psalmist to his contemporaries. Misled, 11
 however, by vv. 6-10, he places it in God's mouth; hence it looks as though
 the speech on Sinai (vv. 9, 10) were continued.
 15 (7) Compare Jeremiah, chapter 7, verse 24. [Deut. 32, 14.]
 (8) Lit. *with the fat of wheat, i. e.* its best flour; *cf.* 147, 14; Num. 18, 12; 16

Notes on Psalm 82.

- (1) Compare Psalm 58. 82, 1
 (2) Here, too, the *weak* and *poor* are the Jews, who felt themselves 3
 20 oppressed under the tyranny of the heathen. *Cf.* notes on 72, 4, 12.
 (3) It is uncertain whether the heathen or their gods are the subject of the 5
 sentence.
 (4) The frame of the world is out of joint because those whose business it
 is to execute justice fail to do so.
 25 (5) The address to the gods is now resumed. *I say* refers not only to v. 6, 6
 but most particularly to v. 7. The heathen gods do not deserve to rule for
 ever. They are gods, but they shall die like human rulers, and come to an
 end (Is. 24, 21). They are useless, because they do not rightly use their
 judicial office to restrain their peoples from violence and iniquity.

Notes on Psalm 83.

- (1) Literally, *Thy treasured ones*, Heb. *šəfûnêkhâ*, from *šafân*, 'to treasure, 83, 3
 to hide, to shelter' (27, 5; 31, 20); *cf.* the name of the prophet Zephaniah, *i. e.*
 'JHVH treasures.'
 (2) The Arabic name Gebal (*i. e.* mountain) for the mountain range of Seir 7
 35 proves that this Psalm is of very late origin. The mention of Ishmael and
 Hagar, along with Edom, Moab and Ammon, is additional evidence; it was not
 until the Persian and Greek periods that the Arabs forced their way into Edom,
 Moab, and Ammon, and thus, eventually, became dangerous neighbors to the
 Jews.—For the *Hagarenes* (v. 6) see 1 Chr. 5, 10, 19.
 40 (3) The Seleucid Syrians. They hold the supreme power, but in this 8
 instance they stand in the background.
 (4) That is, the Moabites and the Ammonites (Gen. 19, 37, 38).
 (5) Jud. 7, 22. (6) Jud. 4, 15. (7) Jud. 4, 24. (8) Jud. 5, 21. 9
 (9) Jud. 7, 1. Verse 10 seems to refer to the Midianites. It has been sug- 10
 45 gested that the first line of v. 10 should, perhaps, be inserted before the second
 line of v. 9.
 (10) Jud. 7, 25. (11) Jud. 8, 21. (12) That is, The Holy Land. 11, 12
 (13) The hope that the vanquished heathen may be converted is an im- 16
 portant indication of the date of the Psalm.

Notes on Psalm 84.

- (1) Compare the note on Psalm 8, 1. 84, 1
 (2) An exclamation of the pilgrims, when they come in sight of their goal, the Temple in Jerusalem.
 5 (3) It is good to be here. The very birds have noted this, and numbers 3 of them have built their nests in the sanctuary.
 (4) An antithesis, a kind of self-correction. The pilgrims congratulate those 5 who not merely lodge awhile in Jerusalem, but dwell habitually there (v. 4). Yet they can deem themselves happy also in having been privileged to make
 10 the pilgrimage by the help of God.
 (5) This seems to be near Jerusalem. 6
 (6) This appears to be the corrupt form of some local name.
 (7) The pilgrims are not worn out by their hard journey, and now that 7 they are close to the goal, the attraction which has drawn them on inspires
 15 them with fresh strength.
 (8) That is, Israel; compare note on Psalm 28, 8. 9
 (9) The heathen realm, where these pilgrims dwell; hence the strong 10 impulse to visit Jerusalem

Notes on Psalm 85.

- 20 (1) It is not the Exile *Captivity* = calamity of any kind (*cf.* notes on 14, 7; 85, 1
 126, 1).
 (2) The present state of affairs calls for nothing but thanksgiving (vv. 1-3. 4
 9-13). The prayer of vv. 4-7 can belong only to by-gone days before the happy
 change, of v. 1, occurred. The speaker turns back to the affliction that is past,
 25 in order to make the sense of present deliverance more real and deep. Before
 v. 4 we must supply: *We said* in the time of misfortune, not *We say*.
 (3) God is wroth when He refrains from speech, interference, and judgment. 8
 When He breaks silence, and by His deeds speaks in history, it is always for
 the good of His people. *Cf.* note 3 on Ps. 75.
 30 (4) Mistrust of the God of Israel (*cf.* note 3 on Ps. 125).
 (5) *Glory* (Heb. *kabôd*) is a proper name, like *Shekinah*. 9
 (6) Verses 9-13 return to the point of view in vv. 1-3; they describe the 13
 signs and pledges of JHWH's gracious presence in Israel.

Note on Psalm 86.

- 35 (1) It is the community of the godly that here prays. Yet we cannot easily 86, 1
 identify the situation wherefrom the prayer arises; the statements are self-contradictory. Probably the Psalm does not express feelings actually experienced at a definite time. It is made up, almost exclusively, of reminiscences.

Notes on Psalm 87.

- 40 (1) The text is in so defective a state that in many passages we can only 87, 1
 conjecture the meaning. The general sense admits of no doubt: the Jews are scattered all over the world, but Jerusalem continues to be their common home and mother. The significance of the Dispersion and the abiding importance of Jerusalem are distinctly visible.
 45 (2) That is, Egypt; compare Psalm 89, 10; Isaiah 51, 9. 4
 (3) Whatever the place of his birth, here is the home of every true Jew. 5

tune has been long weighing it down, and JHVH does not manifest His countenance, or His hand, the people feel that His wrath rests upon them. But the fortunes of men in general are blended with the lot that history has assigned to the community. And the wrath of God which His people feel is not a mere
 5 transient and extraordinary misfortune affecting Israel alone: it is the abiding and inevitable misery of human life. This conveys the impression that JHVH's relation to Israel is neither more nor less close than His relation to men in general. The specific Israelitish way of looking at things is lost in the universal, but comes up again at the close. These inconsistencies make it difficult to
 10 point out a logical connection of ideas. In several places we can do no more than indicate the psychological association of ideas, the pathology of the writer's mind. But this does not diminish the deep impression which the Psalm makes.

(2) The two lines are identical in meaning: God leads men back to the source whence they sprang (Gen. 3, 19; Eccl. 3, 20; 12, 7).

15 (3) We are terrified to death by Thy wrath. It does not mean that mortality is a sign of God's wrath.

(4) The sins for which we are punished are known to God far better than 8 to ourselves. It is punishment that first calls our attention to faults (*cf.* 51, 4. 6).

(5) After the long night of misfortune (30, 5).

20 (6) The repetition is incorrect. The *upon us*, which is repeated from the 17 end of the preceding line, is meaningless.

Notes on Psalm 91.

(1) This Psalm may have served as a talisman, and in this regard it is without a parallel in the collection.

25 (2) The customary refrain, showing us the background supplied by the 8 position of affairs (*cf.* 104, 35).

Notes on Psalm 92.

(1) Ps. 92 is the opening hymn of a series in which one of JHVH's great
 30 deeds (*i. e.* a great historical event) is celebrated. At every similar crisis, the Jews thought that the new era was beginning, the Messianic kingdom at hand, and JHVH at last entering on His dominion over the earth. The community speaks.

(2) The paradox consists in JHVH's leading them on high through deep 5 abasement, through night to light.

35 (3) That is, my strength; *cf.* note on 89, 17.—For *unicorn*, see note on 10 22, 21.

(4) *The house of JHVH* is the Theocracy, and its citizens are sojourners 13 (*cf.* note on 27, 4).—*Planted* = firmly rooted, closely belonging to.

(5) The expression refers to Israel, which, at the very time when it seemed
 40 to be falling into decay, under Greek dominion, entered upon a second spring-tide, more glorious and important than its first under David.

Notes on Psalm 93.

(1) JHVH has restored the disturbed order of the world.

93, 1

(2) The present tense here is noteworthy.

3

Notes on Psalm 94.

(1) The *wicked*, therefore, are the heathen, and it is Israel that prays.

94, 5

(2) *Widows, orphans, and sojourners* are a metonymy for Israel (*cf.* 68, 5).

6

(3) The *dullards* and *fools* are those pious Israelites who abandon their hope in JHVH because of the prosperity of the ungodly (92, 6). Hence the character of the address is different from v. 8 onward. To the impatience displayed in vv. 1-7 the answer comes: *Wait, vengeance is already on the way!*

5 (4) Literally *planted*.

(5) To give him peace within, so that he does not become exasperated and foolish (cf. 39, 2). 9 13

(6) Here, again, a somewhat different chord is struck, a combination, as 16 it were, of that heard in vv. 1-7 and that of vv. 8-15.

Notes on Psalm 95.

(1) An exhortation, spoken by God, begins abruptly in the last line of v. 7. 95, 7
There is no link between the two halves of the Psalm. Probably there is no real connection between them; for the exhortation, vv. 8-11, accords illy with the exultation of vv. 1-7. Two fragments seem to have been united. The
15 end, as well as the beginning, of the second fragment is lost, v. 11 not being a conclusion. Yet vv. 1-7^a may perhaps form a whole.

(2) Cf. 81, 7; 106, 32; Ex. 17, 7; Num. 20, 13.—(3) *i. e.* the Holy Land. 8, 11

Notes on Psalm 96.

(1) Ps. 96 = 1 Chr. 16, 23-33. Cf. note 40 on Ps. 106; see also note 4 on 96, 1
20 Ps. 132.

(2) That is, the Universe. The creator of the heavens is the God of the Universe, before whose presence the local and national deities vanish (cf. 103, 19).

(3) 96, 7-9 = 29, 1, 2. In the parallel passage (Ps. 29) we find *gods* (lit. 7
25 *Sons of God*) instead of *families of the peoples*, and *gods* must have been the original reading in our Psalm also; for the *holy adornment* in v. 9 does not lend itself very well to *peoples*.

(4) Compare Psalm 93, 1.

(5) Compare Psalm 98, 17. 10, 11

(6) Cf. 98, 9. *In His faithfulness, i. e.* toward Israel (98, 3). This shows 13
30 that there was a definite occasion for the thanksgiving, a judgment of JHVH in favor of Israel.

Notes on Psalm 97.

(1) A reminiscence of Is. 41, where the deities break down before Cyrus; 97, 7
here, perhaps, before Alexander.

(2) That is, Zion has not taken an *active* part. This excludes all thought 8
35 of the Maccabean war. It must have been an event which revolutionized the entire Oriental world.

Note on Psalm 98.

(1) 98, 7^a = 96, 11^b; 98, 9 = 96, 13.—For *His right has helped Him*, compare 98, 1
40 Isaiah 59, 16; 63, 5.

Notes on Psalm 99.

(1) According to v. 9 *His footstool* is the holy mountain of Zion (cf. 15, 1). 99, 5

(2) It is not clear why Moses, Aaron, and Samuel are found here. In 6
vv. 7, 8 it is the Israelites under Moses that are spoken of, not this holy trio,
45 and there is no indication that the verbs in ll. 26, 28 have a different subject.

Notes on Psalm 101.

(1) That is, in my kingdom, for the person who speaks is the ruler (similarly 101, 2 v. 7).

(2) In this Psalm an exceptionally strong emphasis is laid on the duty of 8 weeding out the wicked from the Theocracy. It can hardly be said that this was one of the tasks imposed on David or Solomon. The land and the Theocracy were not at that time identical with the City of Juvh. On the other hand, the early Hasmonean rulers deemed themselves specially charged to expel from Jerusalem those Jews who were inclined to heathenism (1 Macc. 9, 73; 10 14, 14. 36; Meg. Taanith 6, 3).

Notes on Psalm 102.

(1) The title is quite correct, but it gives merely the result of an analysis 102, 1 of the Psalm. The *godly man* = Zion (v. 13).

(2) I have lost all my flesh; cf. Job 19, 20; Lam. 4, 8. 5

15 (3) Verses 14, 16 justify the interpretation: *I am a desolate mourner amidst 6. 7 ruins in the desert.*

(4) Literally, *they swear by me*, that is, they say: *May it happen to me, as 8 it happened to him, if I speak not the truth.* Cf. Num. 5, 21. 27; Is. 65, 15.

(5) The *present* generation wants to experience salvation while they are 11 yet alive. It profits nothing that the nation as a whole is immortal (cf. v. 23).

(6) The short-lived mortal takes refuge in the ever-living Eternal; compare 12 vv. 24 ff.; 90, 1; 103, 15-17; 119, 84.

(7) Hence, it is the deliverance of Zion that is spoken of.—For the *set time*, 13 ~ cf. 75, 2.

25 (8) The city lies in waste and ruin; probably a short time before the 14 Maccabean rising (167 B. C.).

(9) The martyrs in the Syrian persecution (as in 79, 11). 20

(10) It is remarkable how hope immediately takes the loftiest flight. 22

(11) The men who are praying have no dwelling-place at present (compare 28 30 vv. 6, 7).

Notes on Psalm 103.

(1) This Psalm does not owe its origin to any particular, historical occur- 103, 1 rence, but it has an historic background. It is full of thanksgiving for the forgiveness of iniquity, that is, for the deliverance of the community out of great 35 peril (cf. note on 65, 3), for the renewal of youth in the time of old age.

(2) Lit. *jaw*; cf. 32, 9.

(3) Cf. Psalm 92, 14; Is. 40, 31. 5

(4) Compare Job, chapter 7, verse 10. 16

(5) Ability matches Will, Power corresponds to Loving-kindness; the God 19 of Israel is the God of the Universe (cf. note on 29, 1).

Notes on Psalm 104.

(1) V. 13 shows that these are the seven heavens, which correspond to the 104, 3 seven planets. These *upper stories* are built of water, not of beams.

(2) Cf. Job 38, 8-11. There is no reference to the Deluge. The work 9 described in vv. 6-9 is that done on the third day of Creation.

45 (3) This must mean the rain, although the expression is somewhat peculiar. 13

(4) In the East storks build on high trees. 17

(5) Lit. *rock-rabbits*; see note on Leviticus 11, 5. 18

(6) According to Job 41 this is the crocodile. 26

(7) Not: *to play therein*, but *to play with him*, in accordance with Job 104, 26 41, 5 and with tradition. The religious view of Nature in the OT, which springs from Is. 40 ff., lays stress on two points: on the fixed arrangement of all things in number and measure, and on the playful humor of the Creator, manifested 5 in the exceedingly varied forms of created life.

(8) The *breath* of the living creature is the breath of God; hence in v. 29, 30 29 we find *their breath* and in v. 30 *Thy breath*.

(9) The customary refrain (*cf.* 91, 8).

35

Notes on Psalm 105.

10 (1) Verses 1-15 = 1 Chron. 16, 8-22. V. 1 is a quotation from Is. 12, 4. *Cf.* 105, 1 Pss. 78, 89.

(2) Gen. 12, 1; 15, 18; 17, 2.—(3) Gen. 26, 3.—(4) Gen. 28, 13; 35, 12. 9, 10

(5) Gen. 34, 30.—(6) Gen. 23, 4.—(7) Gen. 12, 17; 20, 18.—(8) Gen. 26, 11. 12-15

(9) The three epithets, *the chosen, the anointed, the prophet*, are all synony- 15

15 mous, and are applied to Abraham, Isaac, Jacob (and, elsewhere, to David); but all of them are constantly used of Israel (*cf.* 28, 8). We must read the singular instead of the plural (*mine anointed one*, not *mine anointed ones*); these terms, as employed here, can be used only in the singular. There is only one Prophet or Messiah at one time (*e. g.* Abraham, Isaac, Jacob), and God can speak 20 only concerning this one.

(10) Gen. 20, 7.

(11) Gen. 41, 54. 15, 16

(12) Cut off from them every support; *cf.* Lev. 26, 26; Is. 3, 1; Ez. 4, 16. 16

(13) Gen. 45, 5. (14) Lit. *into iron came his soul*; *cf.* Gen. 41, 12, 13. 17, 18

(15) JHVH caused him to remain pure and godly in spite of his temptation 19

25 (*cf.* 107, 20).

(16) Gen. 41, 40.—(17) Gen. 46, 6.—(18) 78, 51; 106, 22.—(19) Ex. 1, 7. 20, 21-24

(20) That is, the Egyptians. The designation is an anticipation. It is not 24 until the following verse that we are told of their hostility.

(21) Ex. 1, 10.

(22) Ex. 10, 2. 25, 27

30 (23) This verse seems to be a subsequent addition by a reader who missed 28 the *darkness*, mentioned in Ex. 10, 22.

(24) Ex. 7, 17-21.—(25) Ex. 8, 3.—(26) Ex. 8, 24.—(27) Ex. 8, 17. 29-31

(28) Ex. 9, 23, 24.—(29) Ex. 9, 25; *cf.* Ps. 78, 47.—(30) Ex. 10, 15. 32-35

(31) Ex. 12, 29.—(32) Ex. 12, 35.—(33) *Cf.* Is. 5, 27.—(34) Ex. 12, 33. 36-38

35 (35) Ex. 14, 20.—(36) Ex. 13, 21; Neh. 9, 12. 39

(37) Ex. 16, 13.—(38) Ex. 16, 4, 15; *cf.* Ps. 78, 24. 40

(39) Ex. 17, 6; Num. 20, 11.—(40) Gen. 15, 14; Ex. 2, 24.—(41) Ex. 15, 1. 41-43

(42) Deut. 6, 11.—(43) Deut. 4, 40. 44-45

Notes on Psalm 106.

40 (1) That is, Thy people.—(2) Heb. *Thy*.—(3) Ex. 14, 11.—(4) Is. 63, 13.—106, 4-106

(5) Pharaoh.—(6) Ex. 14, 31.—(7) Ex. 15, 1.—(8) For flesh; Num. 11, 4; *cf.*

also Ps. 78, 27-31.—(9) Lit. *into their soul*.—(10) Num. 11, 33; *cf.* Is. 10, 16.—

(11) Num. 16, 3.

(12) Korah is not named. This is the more remarkable, seeing that we 17 45 must believe that the narrative of Num. 16, in its present form, was known to the poet.

(13) *Cf.* Hos. 4, 7 (*They have bartered their honor*, that is, JHVH, for dis- 20 honor); Jer. 2, 11; Psalms of Solomon 2, 29.

(14) *Cf.* 78, 51; 105, 23, 27.—(15) Ex. 32, 11, 32; Deut. 9, 25; 10, 10; *cf.* 22-24 50 Ezek. 22, 30.—(16) Num. 14, 4.

- (17) Num. 14, 2; cf. Deut. 1, 27. (18) Num. 14, 35. (19) Ezek. 20, 23. 106, 25-27
 (20) The Babylonian Exile is threatened; Lev. 26, 33; Deut. 28, 25. 36. 64. 27
 (21) Compare Numbers, chapter 25, verse 3. 28
 (22) That is, sacrifices offered to the *idols* which, compared with the Living
 5 God (Jer. 10, 10), are dead (Is. 8, 19; Ps. 115, 5-7). The expression does not
 refer to food-offerings for the dead (Deut. 26, 14; Sir. 30, 18; Tob. 4, 17).
 (23) Compare Numbers, chapter 25, verse 8. 30
 (24) That is, as a meritorious work which never loses its efficacy. This is 31
 in accordance with the theory of the *zékúth* 'merit,' held by the later Jews,
 10 which seems to have furnished the basis of the Roman Catholic teaching con-
 cerning the *thesaurus* or treasury of merits. Cf. note on Isaiah 63, 16.
 (25) Num. 20, 13; cf. Psalm 81, 7. (26) Deut. 1, 37; 3, 26. 32
 (27) That is, Moses and Aaron. (28) God's. (29) Moses. 33
 (30) It is a well-known fact that the narrative of the Pentateuch, in its
 15 present form, does not show clearly what the transgression of Moses was. [Cf.,
 however, Num. 20, 10.]
 (31) Jud. 1, 21. 27-33. (32) Ex. 23, 31; 34, 11. 34
 (33) Jud. 3, 6. (34) Jud. 2, 12. 13; Ex. 23, 33. 35. 36
 (35) Really to JHVH; cf. WELLHAUSEN, *Prolegomena to the History of* 37
 20 *Israel*, 1885, p. 51 (Fourth German Edition, 1895, p. 53).
 (36) Ezek. 16, 20; 20, 26; 2 Kings 16, 3; Is. 57, 5. 38
 (37) Literally, *harlotry*; see notes on Lev. 17, 7; Jud. 2, 17. 39
 (38) A very remarkable expression. The reference here is not to the per- 46
 mission to return from the Exile, which Cyrus gave the Jews in 537 B.C. It
 25 points rather to the kind treatment which the Jews abroad experienced from
 Alexander's successors. Although the Israelites of the Dispersion were not
 actually prisoners, they are so called. Cf. note on 72, 10.
 (39) The Dispersion is already wide-spread. It is an essential element of 47
 the Messianic hope that the scattered Jews are to be gathered together and
 30 joined to the community in Judea.
 (40) The Psalm ends at v. 47. V. 48 has come from 1 Chron. 16, 36, and 48
 was subsequently looked upon as a concluding doxology. But this idea does
 not harmonize with the final words. *And may all people say: Amen!* It has
 led to the notion, altogether mistaken, that Ps. 107 begins a new Book. Pss.
 35 105. 106. 107 are closely connected, and form a triad.



Notes on Book 5

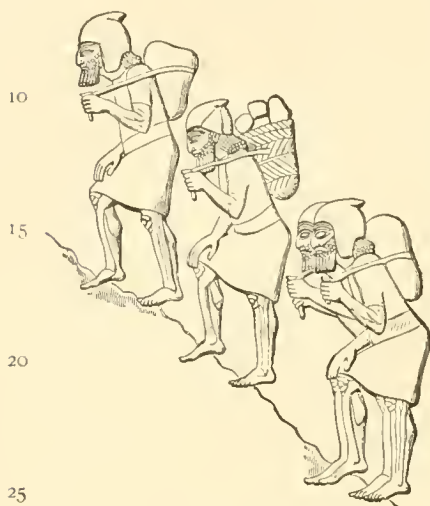


Notes on Psalm 107.

- (1) From here to v. 32 we have a series of stanzas, or rather paragraphs, 107, 4
 similar in construction and with the same refrains. Each contains a single
 40 theme elaborated in a number of clauses. Striking examples are adduced of
 deliverances by JHVH, which call for thanksgiving; and are such as do not
 belong merely to the history of the past, but occur repeatedly in daily life.

The first example (vv. 4-9) is the rescue of a caravan which has lost its way **107** in the desert. Before *They who wandered* we must supply *Thus may say; they who wandered* is coordinate to *those who have been rescued by JHVH* in v. 2.

- (2) Second example: Release of captives from prison and bonds (vv. 10-16). **10**
5 It is not necessary to suppose that the Psalmist thought especially of the Jewish captives in Babylonia and Assyria, such as we see sculptured in a relief from Sennacherib's palaces at Nineveh.



JEWISH CAPTIVES IN ASSYRIA.

(3) Cf. Is. 45, 2. The full-page illustration facing p. 118 represents Mr. PINCHES' restoration of the famous bronze gates of the palace of Shalmaneser II. (B. C. 860-824) at Balawat, 15 miles east of Mosul. They were discovered by Mr. HORMUZD RASSAM in 1878. The bronze bands, 9 inches broad, are now in the British Museum. They represent in *re-poussé* the campaigns of Shalmaneser. See *The Bronze Ornaments of the Palace Gates from Balawat*, published by the Society of Biblical Archeology, London.

(4) Third example: Healing of those **17** who are dangerously ill (vv. 17-22).

(5) Sickness is looked upon as a punishment for sin.

(6) He brings about their recovery; **20** this implies that He has given the command (cf. Is. 55, 11).

- (7) Sacrifices consisting in thanksgiving (cf. 116, 17). **22**
30 (8) Fourth example: Protection of seafaring merchants in storm and tempest. **23**
 The description of a ship in a storm (Prov. 23, 34) is a sign of date; in early Hebrew times Jews did not cross the great waters to traffic.
 (9) That is, the billows; cf. Jonah 1, 11. **30**
 (10) Assembly of the people = *ecclesia*; company of elders = *gerusia*. **32**
35 (11) Other examples of marvelous changes brought about by Divine Providence. These are of a more historical character, and belong to a period in which revolutions were frequent. VV. 35 f. remind us of the remarkable prosperity of the Syrian Desert under Nabatean rule (B. C. 400-A. D. 100). **33**
 (12) See note on Judges 9, 45. **34**

Notes on Psalm 108.

- (1) Composed of Pss. 57, 7-11 and 60, 5-12. **108, 1**
 (2) Literally *my glory*; cf. Psalm 7, 5. **2**

Notes on Psalm 109.

- (1) The *foes* are intestine foes. The furious partisanship, by which the **109, 2**
45 Jewish Community was convulsed, is revealed as undisguisedly here as in Ps. 69 and in the *Psalms of Solomon*. The suppliant is in deep distress which enemies have not caused, but have increased and embittered by taking it as a judgment of God against the suppliant and in favor of themselves. His own point of view is taken on the same principle. He, too, perceives that he is engaged against
50 his adversaries, before God as Judge, in a suit not yet decided. When his

adversaries assert that it is decided, he regards their assertions as calumnies 109 and false charges. He hopes eventually to come out of the conflict victorious, when his foes will be pronounced guilty, and himself innocent.

(2) The trial is not before a human judge. It is a battle of principles, and 6 the decision, given by God, consists in the destiny assigned to the respective combatants. The following verses show this plainly. The *wicked man* is he who in the following line is called *Satan* (cf. Zech. 3, 1). The accuser does not always stand at the right hand of the defendant. In v. 31 JHVH stands at the right hand. The expression *to stand at one's right hand* really means to 10 claim him for oneself, to lay one's hand upon him.

(3) Lit. *when he is judged*.

(4) Cf. Prov. 28, 9. 7

(5) Compare note 5 on Psalm 22.

25

Notes on Psalm 110.

(1) Cf. Zech. 6, 13 in the Greek Bible: *And he (Zerubbabel) shall rule 110, 1 15 upon the throne, and he (Joshua) shall be priest on his right hand.*

(2) JHVH will extend thy dominion from Zion as a centre over the whole 2 of Palestine; through thee, the Messianic hope shall be fulfilled (cf. 2, 9).

(3) The dew, born of the dawn, lies on the mountains. But the dew is 3 here replaced by the Israelite youth, ready for the expedition, and, in the early 20 morning, covering the hills near Jerusalem. It must be admitted that the expression is somewhat Sibylline in form. The text is undoubtedly corrupt.

(4) The comparison with Melchizedek brings the date of the Psalm very 4 low, because the narrative in Gen. 14 is of extremely late origin. Melchizedek was without father, without mother, without family (Heb. 7, 3), and yet was 25 priest and ruler in Jerusalem. In these respects, he resembled the founder of the Hasmonean priestly dynasty (167 B. C.), who reached his station by the grace of God, and not by inheritance. The warlike character here ascribed to the Messiah also suits the Maccabees, who believed themselves to be fulfilling Messianic prophecy. Messianic and Maccabean were identical; it was not until 30 a later date that they became separated.

(5) *i. e.* the King. 5

(6) The text is to us quite incomprehensible. Possibly it refers to some 7 characteristic event, like Jonathan's eating the honey (1 Sam. 14) during the pursuit of the Philistines. This king is not like Saul; he drinks of the brook by the way [like a common soldier] while pursuing the foe, and is revived and 35 strengthened by the draught. V. 7 is not the conclusion; the Psalm is a fragment.

Notes on Psalm 111.

(1) That is, He has made His deeds an everlasting monument of His 111, 4 omnipotence; cf. 78, 4.

(2) At one time the heathen meant to abolish the Jewish ordinances, which 9 they deemed absurd; the greater part of the Jews also doubted whether their Law was destined to hold good for ever. The Law appeared to be then in imminent danger. But it was firmly re-established through the *deliverance* (from the heathen) which JHVH sent (by the Maccabees, 167 B. C.).

(3) That is, religion; cf. 19, 9; Is. 29, 13; Prov. 1, 7; 9, 10; Job 28, 28. 10

Notes on Psalm 112.

(1) An historical background here becomes visible: there is a great change; 112, 4 darkness is turned into light; the godly exchange depression and poverty for dominion and riches.

(2) Cf. notes on 89, 17, 24; 92, 10.

9

Notes on Psalm 113.

- (1) Compare Psalm 50, 1; Malachi 1, 11. 113, 3
 (2) The Maccabean champions were received among the nobility, and 8
 blended with them.

Notes on Psalm 114.

- (1) The convulsion amid which the Theocracy arose in the days of Moses 114, 1
 and Joshua is depicted in these vivid colors because something similar is now
 happening: Israel's dominion in Palestine is founded afresh by the casting off of
 a foreign yoke.
 10 (2) Cf. 107, 35; Exod. 17, 6; Num. 20, 11. 8

Notes on Psalm 115.

- (1) A prayer offered during divine service, while the Jewish army is *marching* 115, 1
forth against heathen foes. The poem does not imply that Israel is hard
 pressed by these enemies; on the contrary, the tone is decidedly confident.
 15 Psalm 118 is the counterpart to this.
 (2) Cf. 118, 2-4; 135, 19-21. These verses indicate that the Psalm was 9
 intended for public worship.
 (3) That is, all the priests, in distinction from the laity. 12
 (4) It is interesting to note that *those who fear God* are here distinguished 13
 20 from the Israelites: *proselytes* are meant; cf. Is. 56, 6; Acts 10, 2. 22; 13, 16. 26.

Notes on Psalm 116.

- (1) Therefore I can count the more confidently on God's help. 116, 10
 (2) The greatness of the misfortune made the community cleave to JHVH, 11
 and not count on the help of man.
 25 (3) I will sing praises and offer thanksgiving; cf. note 5. 14
 (4) Verses 15, 16 are incomplete. What we expect is: *Precious in the sight* 15, 16
of JHVH [is the life of His godly ones; He gives not over] His faithful ones to
death. [I said:] Ah, JHVH, [do Thou aid me,] for I am Thy servant. I
am Thy servant, the son of Thy handmaid. [Then Thou didst hearken to
 30 *me], Thou didst loose my bonds.*
 (5) Compare Pss. 50, 14; 107, 22. 17

Notes on Psalm 118.

- (1) Ps. 118 is the counterpart of Ps. 115. It is a thanksgiving, offered 118, 1
 during divine service, on the return of the Jewish army from a victorious cam-
 35 paign. Its liturgical character comes out plainly in the introduction (vv. 1-4)
 and in the conclusion (vv. 19-29). But Israel is also the speaker in the middle
 part, vv. 5-18. I = we (cf. 36, 11; 60, 9).
 (2) That is, the proselytes; see the note on Ps. 115, 13. 4
 (3) Reliance on man is here more precisely defined as *reliance on princes*, 9
 40 that is to say, on political alliances with the Romans, the Spartans, or the rival
 Seleucid kings.
 (4) According to our ideas a somewhat harsh change of metaphor. 12
 (5) The enemy (*all heathendom*, v. 10) is suddenly addressed in the singular 13
 number. This throws light on the use of the first person singular, I.
 45 (6) Here, too, the Community speaks. Its existence was threatened by 17
 Antiochus IV (168 B. C.), who deemed both the Jewish religion and the Jewish
 commonwealth ripe for destruction.

(7) The army marches in solemn procession to the Temple gates. This is supposed to have been on the occasion of a festival. But this supposition cannot be upheld by v. 24 any more than by the fact that the later Jews used v. 25 in the liturgy for the Feast of the Tabernacles. Nor must we be influenced by v. 27, with its incomprehensible and, doubtless, corrupt text. The most rational conclusion is that the occasion and object of the festival were neither more nor less than the victory which had been gained, and the procession of the army to the Temple to celebrate this victory with solemn thanksgiving.

(8) This is the answer to v. 19, returned by those who are already in the Temple, and who now welcome the fresh arrivals. In other words, the priests are the speakers. So likewise in v. 26. But v. 20 and v. 26 are merely brief interruptions; in the greater part of vv. 19-29 we hear the same voices as in vv. 5-18.

(9) Literally *the head of the corner*. In consequence of the Maccabean victories the despised Jewish people now assume a prominent position in the world.

(10) This line is altogether enigmatical. [It might possibly mean *Decorate the route of the procession with garlands*, extending from the starting point to the very altar. The Hebrew word for *festival* originally means *procession*; cf. Greek *pompê* 'procession, festival, pomp.'—P. H.]

Notes on Psalm 119.

(1) Ps. 119 contains twenty-two stanzas of eight verses each, arranged according to the letters of the alphabet. Each of the eight verses in a stanza begins with the same letter. Thoughts and feelings closely resembling each other are loosely put together; the very expressions recur again and again. Everything revolves around the words of JHVH, His promises, and, especially, His commandments. The endlessness, the trustworthiness, the wisdom of the Law are dwelt on, in contrast with the sentiments of the wicked, who do not value it highly, nor concern themselves about it. These scoffers wish to impart to the godly a wisdom surpassing that of the Law (vv. 98-100). Their offer is, of course, rejected, but even the godly are in some degree infected with the craving for knowledge. They are not content to rest in the belief that the meaning of the Law is self-evident. They are continually praying for power to understand the Law; nay, even some portions of it seem paradoxical and meaningless. They seek for a philosophic defense of it. They are bitterly opposed to the wicked, and this brings them into close union one with another. They hope for the judgment by means whereof God has promised to deliver the pious and destroy the wicked; and they repeatedly remind Him of this, His word.

In v. 67 an historical allusion, pointing to the Maccabean period, might be found. But the Psalm contains no trace of enthusiasm or excitement. In fact, it is not a Psalm in the strict meaning of the word; it might have formed a separate Book of the Hagiographa.

(2) Possibly something has dropped out. (3) Cf. 105, 19.

(4) In all these passages *Thy servant* does not refer to Israel collectively (cf. note on 71, 1), but is simply a paraphrase for the first person singular.

(5) Cf. v. 54. The words have a wholly different meaning from *I am* 19 *JHVH's client* (39, 12). In a dangerous situation it is most important to guard against false steps; this is the idea which connects the two parts of the verse.

(6) The word might also mean *judgments*, as in vv. 52. 75. 120.

(7) Literally *my ways*. I set forth before Thee in prayer the things that happen to me.

(8) The misfortunes of the godly man seem like a sentence in favor of the wicked. The godly is thus smitten in the face, and herein cannot justify his conviction that prosperity is closely connected with piety.

- (9) That is, the reply which the godly, as we see from v. 42, will make to **119**, 43 the wicked.
- (10) I eagerly long for Thy commandments. 48
- (11) These words have crept in from the preceding verse.
- 5 (12) The Law is the distinguishing possession of Israel; *cf.* v. 111. It is a 56 special favor on God's part if He enables a man to keep His commandments. The Gentiles do not have the Law; they do not share in that privilege (*cf.* 89, 16; 147, 20).
- (13) The cause of one godly man is the common cause of all (*cf.* 69, 6). 63
- 10 (14) The word *good*, before *judgment*, has crept in here from v. 65. 66
- (15) *Cf.* vv. 71, 75, 87, 92. The affliction in question would appear to be 67 the Syrian persecution (168 B. C.), which quickened Judaism to new life.
- (16) Like a wine-skin unused and hung up, so that it is wrinkled and 83 blackened by the smoke of the tent; *cf.* 31, 12.
- 15 (17) This saying is in the somewhat enigmatic style of the *Wisdom Literature*. 96
- (18) The *foes* are the *instructors* (v. 99), and the *aged* are superior wise 98 persons (v. 100), who regard the Law as antiquated, and preach Culture and Emancipation.
- (19) Literally *in my hand*; *cf.* Jud. 12, 3; 1 Sam. 19, 5; 28, 21; Job 13, 14. 109
- 20 (20) That is, skeptics or doubters. The Heb. word (which, probably, should 113 be pronounced *so'phim*) was perhaps chosen because of its phonetic resemblance to the Greek *sophoi*.
- (21) A new judgment is needed; *cf.* vv. 136, 139, 150, 158. 126
- (22) It cannot mean simply *often-times*. The reference is probably to a 164 custom, whereof we have no positive knowledge, prevalent among pious Jews, of praying seven times a day.
- (23) That is, I am always conscious of the fact that everything I do is done 168 in Thy presence.

Notes on The Songs of Ascents.

- 30 Opinion regarding this expression is much divided. The rendering of the Greek Bible, *Songs of the Steps*, gives no light. It is supposed by some to be a reference to the steps leading up to the Temple, on which steps, according to the tradition of the later Jews, these songs were sung. This supposition, however, must be rejected as untenable for external as well as internal reasons.
- 35 Equally improbable is the explanation of some distinguished Biblical scholars, who take the title to mean *Songs of Progressions*, referring to a peculiarity in the structure of these Psalms (*e. g.* Ps. 121), in which the poem *progresses*, as it were, step by step, inasmuch as a certain expression is repeated in the following line. But this so-called *anadiplosis* is by no means common to all the Songs
- 40 (*cf. e. g.* Ps. 132), and, moreover, it reappears quite frequently in poems not comprised in this collection of the Songs of Ascents (*e. g.* Ps. 24, 7-10). Other commentators translate the title: *Songs of the Return*, *e. g.* from the Exile to the Holy Land; an interpretation, however, which is not sufficiently justified by the tenor of the poems. Others, again, consider them as *Songs of the Pil-*
- 45 *grimages*, *i. e.* Psalms which were closely connected with the legally prescribed pilgrimages to the Sanctuary (Ex. 34, 24), and such a connection seems unmistakable, or, at least, highly probable in several of these Psalms (*e. g.* 120-122, 133, 134). The majority of them, however, have, as it seems, nothing at all to do with pilgrimages. The meaning of the expression cannot be
- 50 regarded as finally determined.

Notes on Psalm 120.

(1) A question addressed to the suppliant, and answered by him in v. 4. 120, 3

(2) *Coals of broom* are what the Arabs call coals of *ghadhā* wood. They 4
burn a long time.

5 (3) The *Moschi* (Gen. 10, 2; Ezek. 27, 13) lived between the Black and the 5
Caspian Seas. *Kedar*, the second son of Ishmael (Gen. 25, 13; Ezek. 27, 21),
was a tribe in Arabia. Consequently Meshech and Kedar are too far apart to
permit a literal interpretation of the expression. Treacherous Jews are really
meant; they are designated Barbarians, Turks and Tartars, by way of reproach.

Notes on Psalm 121.

(1) The *mountains* are the boundaries of the horizon, the limit beyond which 121, 1
the eye cannot pierce. Cf. Psalms of Solomon, 3, 6, 7.

(2) The alternation of the first and the second person in this Psalm is 3
embarrassing. We cannot very well explain it by saying that the two persons
15 play different parts; for on this supposition they are continually exchanging
places. At v. 1, for example, the first person puts a doubting question; the
confident reply to this, in v. 2, should therefore proceed from the second person,
whereas it is the first who answers. The relation between v. 3 and v. 4 is
similar to that between v. 1 and v. 2. V. 3 corresponds to v. 1, so that the first
20 person should be the speaker, but here it is the second person that is doubtful
and anxious. On the other hand, vv. 5 ff. bring the second person before us as
confident and comforting. Under these circumstances we must refrain from
distinguishing between the two persons. This alternation of *I* and *Thou* creates
here no greater difficulty than in old Arabic poems where soliloquy and dialogue
25 are constantly intermingled.

Notes on Psalm 122.

(1) This is not a continuation of the speech of those who in v. 1 declare 122, 2
their intention of going up to Jerusalem. The poet himself, in v. 2, including
himself in the first pers. plur., says: "I myself was once among the number of
30 those who were at Jerusalem!" From v. 1 it is plain that, on the present occa-
sion, he did not take part in the pilgrimage; he takes a joyful interest in it,
however, when undertaken by younger pilgrims.

(2) According to this, Jerusalem must have been destroyed not long before. 3
The opposite to a *compact* city would be a city *inhabited as an open country*,
35 *a town without walls* (Zech. 2, 4).

(3) *The tribes of JHVH* are the Jews outside of Jerusalem, scattered about 4
Palestine or elsewhere in the Dispersion.

(4) It is curious that Jerusalem is here extolled, not as the place of 5
worship, but as the seat of judgment, and that the Sanhedrin, the great council
40 of the Jews, not the house of JHVH, is declared to be the object of the pilgrimage.
Yet the Sanhedrin could not be more than a secondary object. However, we
are not surprised to see that the Sanhedrin exercises the judicial powers which
in the ancient Theocracy belonged to the king.

(5) This is another instance of the purely human and national sympathy with 8
45 Jerusalem, coexisting with that which springs from religious motives (v. 9).

Note on Psalm 123.

(1) According to Zech. 1, 15 the *proud* are the heathen, secure in the con- 123, 4
sciousness of sovereignty and superiority, and not believing that JHVH will
execute judgment.

Notes on Psalm 124.

- (1) Literally *our life* (or *soul*); cf. 69, 1. 124, 4
 (2) In this verse the situation and the mood are aptly set forth. The era 7
 of freedom is that of the Maccabees.

Notes on Psalm 125.

- (1) The *sceptre of outrage* = the heathen (Hellenistic) sovereignty. 125, 3
 (2) The *lot of the righteous* = the inheritance, the land of Israel.
 (3) That is, that they may not abandon that faithfulness toward JHVH on
 account of which they were persecuted by the heathen and the heathen-minded;
 10 and, through abandoning it, become heathen themselves (cf. 85, 8^c; 141, 4).

Notes on Psalm 126.

- (1) In v. 1 the *captivity* is to be understood literally of the Babylonian Exile; 126, 1
 but in v. 4 it means a time of serious disaster, probably the persecution by
 the Syrians (B. C. 168).
 15 (2) These words do not connect with what precedes. We must suppose that 4
 there is a *lacuna*. The *channels* are not filled with water, but *dry* channels.

Notes on Psalm 127.

- (1) So RVM; i. e., All that which others covet and strive for, those whom 127, 2
 God loves receive, with no exertion, while they are asleep (cf. Prov. 10, 22;
 20 Matth. 6, 24-34). This is the translation given by nearly all modern expositors,
 but it is entirely inadmissible. Nor is the rendering of AV and RV any better:
 'For so He giveth (RV, unto) His beloved sleep. The Hebrew words are unin-
 telligible.
 (2) That is, such as are of mature age when the father has grown old and 4
 25 weak. The idea that sons are more precious and a better defense than gold
 and goods is ancient.
 (3) Literally *in the gate*, the place where the judges sat. 5

Notes on Psalm 128.

- (1) The joy and sorrow of the godly depend on the prosperity and adversity 128, 5
 30 of Zion rather than on their own.

Notes on Psalm 129.

- (1) The simile is carried on, without making the comparison much clearer. 129, 7
 (2) The pious greeting to the mowers is an indication of date. 8

Notes on Psalm 130.

- (1) First comes the cry of deep distress; then arises the sense of guilt. 130, 1
 (2) The godly might cease to fear and worship God; if He did not pardon 4
 their sins they would cease to worship Him. He must make a distinction
 between the godly and the wicked, forgiving the sins of the former, remember-
 ing those of the latter.
 40 (3) [This repetition of the phrase may be addressed by the priest to the 6
 congregation: *Ye who watch for the morning* (of redemption); cf. 30, 5; 90, 14.
 —P. H.]

(4) Absolving from sin by delivering from trouble; cf. notes on 32, 5; 51, 1, 130, 8 note 2; 65, 3; 103, 1 (l. 34).

Note on Psalm 131.

(1) I have long ago abandoned my aspiring hopes, yet my feelings are like 131, 2
5 those of a child deprived of its mother's breast.

Notes on Psalm 132.

(1) David's merits are to benefit Zion (cf. 89, 3; 105, 15; 106, 31). 132, 1

(2) Verses 6-9 contain a vivid account of the finding of the Ark in the S
field of Jaar—the Ark stood in the country-district near Kirjath-Jearim (cf. note
10 on Jud. 18, 12), not in the town itself—and of its removal to Jerusalem.

(3) *Righteousness* (v. 9) alternates with *salvation* (v. 16). Cf. the note on 9
23, 3.

(4) According to what has preceded, David and his people seem to be the 10
speakers. But the words are not suitable in David's mouth. It is true that a
15 king, an anointed one, is speaking, but he distinguishes himself from David
when he says: *For the sake of Thy servant David, do not repulse Thine
anointed*. And the parallel passage, 2 Chron. 6, 41, 42, actually attributes these
words to Solomon, not to David. This reference to Solomon is doubtless
original. Our Psalm is evidently of more recent date than the passage in
20 Chronicles. The *Anointed*, originally referring to Solomon, is applied here to
Israel (cf. 28, 8).

(5) Zion is heir to David and to the promises given to him; the covenant 13
with David, like that with Abraham, holds good for Israel.

(6) For *horn*, see notes on 18, 2; Ezek. 29, 21. The continuance of the 17
25 Davidic dynasty is not requisite to the fulfilment of this promise, but the prosper-
ity of Zion is requisite thereto.

Notes on Psalm 133.

(1) The emphasis lies on *dwelling*. The privilege of dwelling in Zion is 133, 1
made prominent. It is better for the various members of the community to
30 be thus brought into constant contact with each other than to be scattered
abroad among the heathen, and see one another in Jerusalem, only occasionally,
at the festivals.

(2) A comparison which points to the quickening benefit derived from 2
dwelling together.

(3) Travelers state that the dew is heavier on and near Mount Hermon 3
35 (42, 6; 89, 12) than elsewhere in the land.

(4) Not that there men live for ever, but Zion ever endures, and is the
place where life is worth living.

Note on Psalm 134.

40 (1) A short formula, intended as an introduction to the singing or chanting 134, 1
of hymns in the Temple at night. V. 3 is the response of acquiescence: the
people addressed in vv. 1, 2 are ready to obey the call.

Notes on Psalm 135.

(1) For the most part, this Psalm is made up of reminiscences: vv. 1, 2 = **135**, 1
134, 1; v. 6 = **115**, 3; v. 7 = Jer. **10**, 13; **51**, 16; v. 8 = Ps. **136**, 10; vv. 10-12 =
136, 17-22 (for v. 12, cf. also **105**, 44; **111**, 6); v. 14 = Deut. **32**, 36; vv. 15-18 =
5 **115**, 4-8; vv. 19, 20 = **115**, 9-13; **118**, 2-4.

(2) Compare Numbers **21**, 21-35.

(3) Cf. note on Ps. **115**, 13. 11. 20

Notes on Psalm 137.

(1) The Babylonian Exile lies in the past, not the present; the poet recalls **137**, 3
those times. But it is not actual memory; it is a poet's imagination.

10 [For *the rivers of Babylon*, compare the note on **42**, 6.—P. H.]

(2) Edom was the brother of Israel, but the Edomites had looked with 7
malicious joy on the destruction of Jerusalem; cf. Ezek. **25**, 12; Obad. 10-16;
Jer. **49**, 7-22.

31 The evils inflicted on the Jews by the Chaldeans have long been for- 8
15 gotten, but the hatred against Babylon is as vigorous as ever. Possibly some
event has aroused it afresh.

Notes on Psalm 138.

(1) The experiences of the speaker are historical experiences of Israel. **138**, 1

(2) Literally *before God*; cf. Ex. **21**, 6; **22**, 8, where *God* (AV, *judges*) =
20 *sanctuary*.

(3) That is, Thou hast fulfilled Thy promise in the most glorious manner, 2
more gloriously than we could have expected even from Thee, whose Name is
greater than that of all other gods.

(4) The present deliverance of Israel is an earnest of still greater blessings. 4
25 It excites the Messianic hope that JHVH's rule will meet with willing recognition
throughout the world.

(5) The *words* are God's deeds and judgments, considered as bringing
about the accomplishment of His decisions and sentences. Cf. note on **68**, 22.

(6) Through piercing insight and power of swift decision, JHVH is able 6
30 to carry out His sentences unhesitatingly.

Notes on Psalm 139.

(1) For *reins*, compare note on **7**, 9. Verses 13 and 15 go together. V. 14 **139**, 13
breaks the connection, and must, therefore, be placed before v. 13.

(2) For the explanation of this line we must turn to Job **1**, 21: the mother's 15
35 womb to which Job returns is not that from which he came, but the earth, the
mother of all things (Sir. **40**, 1).

(3) The first line of v. 16 belongs to v. 15. In the Received Text, before the 16
line, *And in Thy book they are all recorded*, we must supply a line somewhat
like *So dost Thou oversee all men* or *Thus are all men known to Thee*, and at
40 the end of the verse, *escapes Thee*.

(4) While engaged in the calculation the poet falls asleep, and when he 18
awakes he finds his mind still occupied with this inexhaustible subject.

(5) The customary refrain (**91**, 8; **104**, 35) in this passage does not appear 19
to be a digression. It would rather seem to be the main practical point, which
45 until now has been dealt with somewhat too briefly. For the essence of vv. 1-18
is contained in vv. 1-4 (= vv. 23, 24), and it is with this essence, and with it
only, that vv. 19 ff. can be brought into logical connection. "Thou knowest me,

that I am godly, and yet Thou treatest the wicked, Thine adversaries and mine, 139
no worse than me."

(6) Which does not lead to ruin (1, 6; 2, 12).

24

Notes on Psalm 140.

5 (1) An allusion to an event that has only just happened, a victory over the 140, 7
heathen won by Israel.

(2) This refers to the contests between the Jewish parties, such as the 9
quarrels of Sadducees and of Pharisees.

Notes on Psalm 141.

10 (1) An attempt has been made to trace the following sequence of thought 141, 5
in vv. 3-5: "Let not sinful speeches slip from me unawares while I am vexed
at the triumph of the wicked (v. 3); let it not come about that, seeing the good
fortune of the wicked, I, too, adopt their ways in order to share their prosperity
(v. 4); do not entrust the task of punishing me, as I may deserve, to the bad,
15 lest the false impression be created that Thou preferrest them to me (v. 5)."
But this requires much reading between the lines. Throughout the Psalm the
connection of thought is slight, partly in consequence of textual corruptions.

(2) Verse 6 can be translated, but the connection of thought is not dis- 6
cernible.

20 (3) The two lines of the verse do not cohere. At the beginning of the fol- 7
lowing verse a petition seems to be lost.

(4) Compare Isaiah, chapter 53, verse 12.

8

Notes on Psalm 142.

(1) Compare the first note on Psalm 32.

142, 1

25 (2) These words seem to be an explanatory gloss on the last line of v. 4, 4
No one cares for my soul. They appear to have crept in here from the margin,
superseding a *to the left*, which we should expect after *I gaze*.

(3) The poet's hope, then, is for this life, not for the life after death. Does 5
he lay stress hereon, by way of contrast to those who abandon hope here and
30 console themselves with the hope of an hereafter?

Notes on Psalm 143.

(1) *To enter into judgment* is an expression used of the plaintiff, not of the 143, 2
judge. God's *righteousness* (prayed for in v. 1) consists in this very fact, that
He does not appear as a complainant against the pious, endeavoring to detect
35 their most secret sins and bring them to punishment. In that case no one could
win his suit against Him (51, 9; 130, 3; Job 9, 2; 14, 3).

(2) Verse 3 = 7, 5; verses 4, 5 = 77, 3, 5.

3-5

(3) The suppliant is not anxious to know the Ten Commandments; what he 10
wishes to be sure of is the conduct incumbent upon him in the difficult position
40 wherein he finds himself.

Notes on Psalm 144.

(1) The first part of this Psalm (vv. 1-11) consists chiefly of reminiscences 144, 1
of Pss. 8, 33, 104 &c. and especially of Ps. 18

(2) Cf. 18, 1, 2.—(3) 18, 34.—(4) 8, 4.—(5) 39, 5, 11; 62, 9.—(6) 102, 11.—1-4

- (7) 18, 9. — (8) 104, 32. — (9) 18, 14. — (10) 18, 16. — (11) 69, 1, 2. 144, 5-7
 (12) 54, 3. — (13) 33, 3; 40, 3; 149, 1. — (14) 18, 50. 7-10
 (15) Another fragment appears to begin at v. 12. 11
 (16) It is interesting to find a mention of sculptures on the palaces, female 12
 5 figures, as it would seem. The Psalmist may have thought of Caryatides.
 (17) Several of the words in v. 14 cannot be understood. 14

Note on Psalm 145.

- (1) Verse 15 = Psalm 104, verse 27. 145, 15

Notes on Psalm 146.

- 10 (1) From this point onward the Psalms begin and end with *Hallelujah*. 146, 1
 (2) Literally *sojourners*; see note on 27, 4 (l. 12). 9

Notes on Psalm 147.

- (1) Compare the note on Psalm 81, verse 16. 147, 14
 (2) Compare the note on Psalm 119, verse 56. 20

Note on Psalm 148.

- (1) That is, He has restored their former glory; cf. 89, 17, 24. 148, 14

Notes on Psalm 149.

- (1) Scarcely any other Psalm bears such distinct marks of its origin in the 149, 1
 Maccabean period, when the godly were warriors, and the priests generals (cf.
 20 vv. 6-9).
 (2) Compare the note on Judges, chapter 21, verse 21. 3
 (3) Where they rest after the battle. (4) Lit., *throat*. 5, 6
 (5) The *sentence that is written*, according to which the heathen are to be 9
 extirpated, is not solely the eternal decree of God, inscribed in the Heavenly
 25 Book. Neither is it the command in the Pentateuch referring to this matter. It
 is the Messianic predictions in the Prophetic Books, which the Maccabees believed
 were fulfilled by themselves.

Notes on Psalm 150.

- (1) Some scholars believe that the *sharp-sounding cymbals* are castanets; 150, 5
 30 but this view is improbable.





Appendix



Music of the Ancient Hebrews.



ACCORDING to the Book of Genesis, there were professional musicians in the very earliest days: Jubal, the second son of Lamech, *was the father of all such as handle the harp and pipe* 5 (AV, *organ*), just as his elder brother, Jabal, was the ancestor of all roving herdsmen, *the father of all such as dwell in tents of cattle* (2 Chr. 14, 15), while his half-brother, Tubal-cain, was the ancestor of all workers in copper and iron (Gen. 4, 20-22). The Hebrews, therefore, must have regarded music as a primeval 10 art. No festive occasion was complete without it. Its use in public worship is also very ancient. In connection with the holy place, Amos (5, 23) speaks of the noise of the songs and the melody of the harps; and similar references are found in the Book of Isaiah (30, 29, 32).

It is not clear, however, whether music was used only during the procession 15 and while the sacrificial meal was going on, or whether it formed a part of the religious service itself. Probably the latter was not the case till later times. At all events, far greater importance was attached to Temple music after the Exile than before it. By that time, music had become a principal part of solemn religious worship. In the Pentateuch, sacred singers and musicians are 20 not mentioned at all; in the time of Ezra and Nehemiah (B. C. 430) they play a great rôle, rivaling the Levites and gradually coming to be regarded as their equals, and at last their superiors (JOSEPHUS, *Antiq.* xx, 9, 6).

In the Book of Chronicles, which together with the Books of Ezra and Nehemiah really forms a single work, King David is represented as the originator 25 of the Temple music and the organizer of the guilds of Temple singers. This is, of course, not historical testimony as to what actually happened in David's day; but it is a striking proof of the popularity and the importance of the Temple music in post-Exilic times: what Moses had omitted in the Pentateuch, David must supply in Chronicles. The Psalter was compiled from hymn-books 30 which were used in the musical service of the Temple. Several of these collections belonged to certain well-known guilds of Temple singers (Korah, Asaph, Heman, and Ethan; *cf.* notes on Pss. 11. 39. 42).

Some notices regarding the tunes and the musical execution of the sacred songs are contained in the titles of certain Psalms (*cf.* Pss. 6. 8. 9. 22. 45. 53. 35 57, &c.). But in most cases these musical directions are unintelligible to us; and, indeed, they were so even to the Greek translators (*cf.* p. 162, below).

The musical tradition embodied in these notices must have been early lost even to the Palestinian Jews, probably from the time when the Temple service came to an end."

Consequently, our knowledge is confined to very general facts. Temple music consisted of choral singing with instrumental accompaniment, and was performed by professional singers and musicians. The congregation occasionally joined in, especially at the end of songs or stanzas. There was also antiphonal singing either between two choirs or between a soloist and a choir. Indications of this are found especially in the Psalms of the Fourth and the Fifth Books, 10 which appear to have been composed expressly for liturgical purposes.

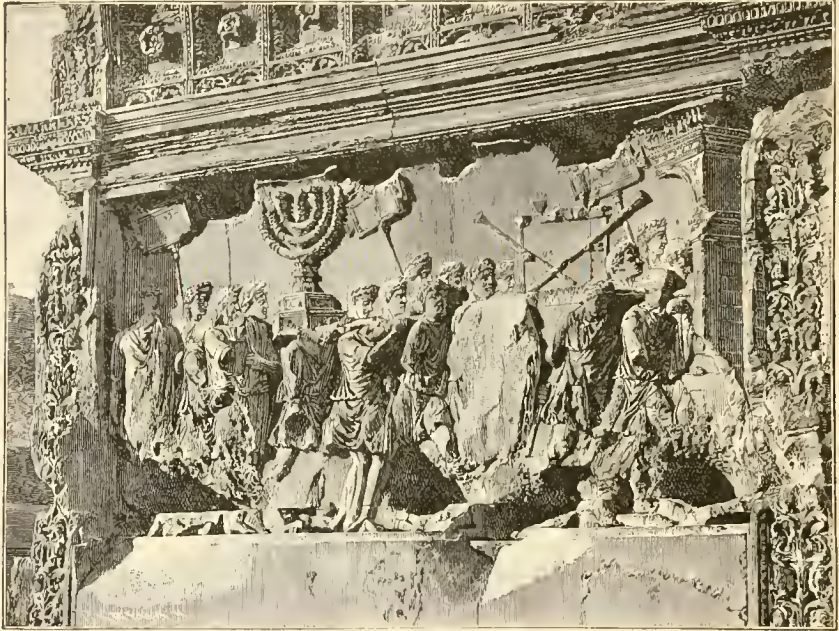


Fig. a.

RELIEF ON THE ARCH OF TITUS, ROME, .

showing the Seven-branched Candelabrum and the golden Table of the Show-bread, together with two Trumpets, all taken from Herod's Temple (see p. 220, l. 27).

As to the musical instruments, somewhat more can be said. Several of these are mentioned in Ps. 150 and in the third chapter of the Book of Daniel. In the latter passage, however, it is secular music that is spoken of; and the names, and perhaps in some cases also the instruments themselves, 15 are of foreign origin.

"The so-called *accents* (which we still have, although we no longer know their exact musical significance) do not make up for this loss. There is no difference in principle between the prose accents and the poetical. The latter are not intended, any more than the former, for choral singing, but are meant to guide the cantillation of a single reciter. Besides, they seem to be connected with the Greek and Syriac methods of chanting the Holy Scriptures, and cannot, therefore, go back to the time when Temple singing was still a living art. Cf. WICKES, *Accentuation of the Poetical Books*, Oxford, 1881, Chapter I

During the period embraced in OT literature (B. C. 11300-1130 B. C.) we have no authentic pictorial representations of Jewish musical instruments. But the archeological material afforded by Egyptian and Assyro-Babylonian monuments may be safely used to illustrate the music of the ancient Hebrews. Egyptians, Babylonians, and Assyrians, all employed similar instruments in the same manner, and it is reasonable to suppose that the ancient Israelites did not differ very much in this respect from their Mesopotamian and Egyptian cousins. These inferences from analogy are further strengthened by the fact that the stringed instruments used by the Egyptians during the period of the *New Empire* (B. C. 1600-950) were of foreign origin and no doubt borrowed from Semitic peoples.

Of the representations on Egyptian and Assyro-Babylonian monuments two are of special importance: one of these is the Egyptian picture of a Semitic Bedouin playing the lyre (fig. 5, p. 224), and the other an Assyrian relief representing three captives all playing the same kind of instrument (fig. 4, p. 225). Several representations of stringed instruments are met with on Jewish coins. These coins are generally attributed to Simon Maccabæus (B. C. 142-135), but MADDEN (*Coins of the Jews*) is probably right in assigning them to the time of the great rebellion of the Jews, A. D. 66-70. At any rate, the instruments figured on these coins are probably more or less influenced by Græco-Roman art. Trustworthy representations of the later form of the Jewish trumpet are found in the well-known relief (fig. a, p. 218) on the Arch of Titus (A. D. 79-81).

Wind Instruments.

Of wind instruments we find mentioned the *flute*, the *horn*, and the *trumpet*. In Hebrew the flute is called 'ugâb and khalil. In Is. 30, 29 it is played during a procession to the Temple (at the feast of Tabernacles). It is used on peaceful occasions, such as dances and other festivities. The Jewish historian Josephus refers to the flute as the instrument used for bewailing the dead, *Bett. Jud.* iii, 9, 5; cf. Matth. 9, 23 (RV, *flute-players*; AV, *minstrels*), also Jer. 48, 36. According to tradition 'ugâb is a syrinx (Pan's-pipe); but some scholars hold that it is a bagpipe.

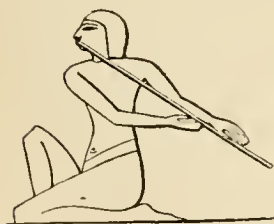


Fig. b.
EGYPTIAN FLUTE-PLAYER.



Fig. c.
EGYPTIAN, PLAYING ON A
DOUBLE FLUTE.



Fig. d.
ASSYRIAN, PLAYING THE
DOUBLE FLUTE.

Numerous representations of flute-like instruments are found on Egyptian and Assyrian monuments, but of the bagpipes, supposed to be also referred to in Dan. 3, 5. 10. 15 (see RV, margin; AV, *dulcimer*), there are none. These flute-like instruments are made either of reed or of wood. They vary greatly as regards both length and number of finger-holes, probably also in the method of playing.

The long flute which an Egyptian musician is playing in a sitting posture (fig. *b*) is blown like a modern flute at a lateral hole near the upper end of the instrument. A very favorite instrument of the ancient musicians is the double-flute (fig. *c*). Egyptian pictures show that in the time of the *New*
5 *Empire* (B. C. 1600-950) it superseded almost every other variety of flute.

There is scarcely any difference between the Assyrian (fig. *d*, belonging to the time of Assurbanipal, B. C. 668-626) and the Egyptian double-flutes (fig. *c*). These instruments consist of two tolerably long flutes generally joined together at the mouth-piece. They are blown like our flageolets and have similar
10 mouth-pieces. The flutes played by the Orientals of the present day are of various lengths, but otherwise they differ but little, having as a rule six or seven finger-holes. They are made of
15 reed, with the mouth-piece just a little thicker than the toward the left and is blown into from above, with the lips but slightly opened. The note is shrill, but not so high as that of a fife.

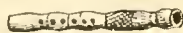


Fig. *e*.
MODERN ARAB
FLUTE.

In contrast with the peaceful flute, horns and trumpets are warlike and
20 alarming; they are blown for *terû'âh* ('loud noise'), that is, to intensify the hurrah and the war-cry of the warriors; or they are used, like our alarm-bells, by watchmen to give notice of approaching danger (Am. 2, 2; 3, 6; Hos. 5, 8). But when the warlike Theocracy was changed into an ecclesiastical, the *terû'âh* and its instruments were used for religious purposes. The trumpets especially
25 (Heb. *khaçôçêrâh*) became the insignia of the priests. There were two silver trumpets in the Temple, by the blowing of which the feasts were announced (Num. 10, 2; 31, 6). On the relief of the Arch of Titus (fig. *a*, p. 218) we see two trumpets together with the golden Table of Showbread. These must have
30 belonged, therefore, to the state utensils of Herod's Temple, and must have been reckoned as holy as the Golden Table and the Seven-branched
35 Candelabrum. They are of the same form as what are now called Egyptian trumpets (well-known to those who have seen VERDI'S *Aida*), that is, long metal tubes gradually swelling out
40 into a long but not very wide bell. On the Arch of Titus the mouth-pieces of the trumpets are not visible. According to the description by Josephus (*Ant.* iii, 12, 6) which corresponds better to the representations on Jewish coins than to the two trumpets on the Arch of Titus, the trumpet (*asôsrâ*) was nearly a yard
45 long, a little wider than a flute, with a slight expansion near the mouth-piece to catch the breath, and ending in a bell, just as in the war-trumpets. Fig. *g* shows two such trumpets. This coin belongs to the time of Bar-Cochba, the famous leader in the great Jewish rebellion that took place in the reign of the Emperor Hadrian (131-135 A. D.), and it bears the inscription *חרות ירושלם*,
50 that is, *Deliverance of Jerusalem*. The bell is like that of trumpets still in use. Near the broad mouth-piece appears to be a globular enlargement of the tube,

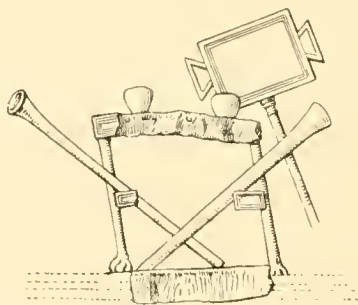


Fig. *f*.
TRUMPETS FROM HEROD'S TEMPLE.

* Read *τελοῦσα* instead of *τελοῦντα*.

the object of which may have been to intensify the sound when the current of air passed through.* The Egyptian war-trumpet (fig. *h*) is formed in the same way, but without the widening near the mouth-piece. The trumpeter is standing with his face toward a troop of soldiers who are in the act of attacking. The instrument is a straight narrow tube, of moderate length, suddenly widening to a bell. An earlier Egyptian instrument (fig. *i*) is something between a horn and a trumpet. With the two trumpets on the Arch of Titus we may compare the trumpet of the modern Arab (fig. *j*), which is a long instrument, made of thin brass, tapering toward the mouth-piece. The opening for the emission of sound at the other end is not wide.

10



Fig. *g*.
JEWISH COIN WITH TRUMPETS ON
REVERSE.β



Fig. *h*.
EGYPTIAN
TRUMPETER.



Fig. *i*.
EGYPTIAN
HORN-BLOWER.



Fig. *j*.
MODERN ARAB TRUMPET.

Horns (Heb. *shofâr*) were more extensively used than trumpets. In some respects they bore the same relation to the Temple and to the synagogues (Lev. 25, 9) as bells to our churches. The Hebrew horns, however, were not made of metal but were real horns; in Josh. 6, 4 ff. they are in fact called *rams' horns*. According to a statement in the Talmud they were at first always crooked, and it was only in later times that they were straightened, because after the destruction of the Temple they were confounded with trumpets.

The modern Synagogue has preserved in its ceremonial the use of the *shofâr*. At stated times during the services on New Year's day (but not when it falls on the Sabbath), at the conclusion of the Day of Atonement, 20 on the seventh day of the Feast of Tabernacles, and during the entire month of Elul, after the recital of the supplications, the *shofâr* is sounded. Its use on all these occasions, however, is not general, and probably never was so, but it still survives in many places. For the New Year's service it is the character-

*Of course, we do not know whether or not the inside had a globular cavity corresponding to the outside.

*

β The AR between obverse and reverse means *argentum*, 'silver.'

istic feature. The modern *shofâr* is usually made of a ram's horn, straightened and flattened by heat (fig. *k*). Occasionally the instruments bear Hebrew inscriptions (fig. *l*), but as a rule the *shofâr* used in the modern Synagogue has

Fig. *k*.

SHOFAR SUPPOSED TO BELONG TO THE
PRE-EXPULSION PERIOD (1290 A. D.)
OF THE ENGLISH JEWS.

Fig. *l*.

INSCRIBED SHOFAR BELONGING TO THE
GREAT SYNAGOGUE,
LONDON.

no adornments. It is not only the one ancient musical instrument actually preserved in the Mosaic ritual, but it is the oldest form of wind instrument in the world still retained in use. There seems to be little doubt that it has been continuously used in the Mosaic service from the time that service was established until now.^a

Stringed Instruments.

To accompany singing, or at all events sacred singing, stringed instruments only were used, and never wind instruments. The strings are called in Hebrew *minnim*, originally *bow-strings*.^b The earliest lyre was a strung bow (cf. fig. *cc*, p. 229). To strike or twitch a string is in Hebrew, *naggén* (in the Historical Books) and *zammér* (in the Psalms), Greek *psállēin*; hence *mizmôr*, Greek *psalmôds*, Psalm.

In the OT only two stringed instruments are mentioned, *kinnôr* and *nēbel* (ARV, *harp* and *psallery*). We have no certain means of determining the difference between them. Both were made of wood (1 Kings 10, 12), and the performer could play while walking. The Babylonian exiles hung their *kinnôrs* on the willows (Ps. 137, 2). The *nēbel* appears to have had a convex body like the Egyptian and Assyrian lutes; the Heb. word *nēbel* means literally *water-skin* and secondarily *pitcher*.^c As distinguished from the *nēbel*, the *kinnôr* had no lute-like body at the lower end; at any rate, it was the earlier, simpler, and more common instrument, the one Jubal invented (see p. 217, l. 5)



^a Cf. CYRUS ADLER, *The Shofar* (Report of the U. S. National Museum for 1892, pp. 437-450). Washington, 1894.

*

^b In Arabic also *zâtar* means both *bow-string* and *string of a musical instrument*, like our English *string*; in Syriac, however, the equivalent of Heb. *minnim* (Syr. *minnê*) means *hairs*, *sineus*, *chords*, but not *bow-strings*.

*

^c Or *viol*; see e. g. Am. 5, 23; 6, 5; Is. 14, 11; 5, 12. In the last passage RV has *lute* instead of *viol*. It is hardly necessary to state that none of the Hebrew stringed instruments were played with a bow like our violins.

*

^d It is quite possible, however, that this instrument as well as the Hebrew name for it (*nēbel*) was borrowed from the Egyptians, the Egyptian *lute* (Egypt. *ufr*) being one of the earliest native instruments.

and on which David played. It may have been an open lyre or *cittern*,^a perhaps also a portable harp (1 Sam. 10, 5; 2 Sam. 6, 5). It is not impossible that this name was in the course of time applied to different varieties of this instrument.

Later tradition confuses *nēbel* and *kinnōr*; but this cannot be regarded as proving identity. We must bear in mind that St. Augustine (353-430 A. D.)⁵ and other Fathers of the Church clearly distinguish an instrument with a kettle-shaped sound-body below from an instrument which has a wooden resonance-frame above, covering the upper ends of the strings like a shield. We are thus reminded of the lyres on Jewish coins and of the Assyrian harps (see figs. *m*, *n*, *v*). Josephus, whose testimony has still the greatest claim on our 10

Fig. *m*.LYRES ON JEWISH COINS.^bFig. *n*.

consideration, explains (*Antiq.* vii, 12, 3) the *kinýra* as a ten-stringed instrument which was struck with a plectrum; and the *nābla* as an instrument with 12 notes, which was played with the fingers. But in Pss. 33, 2; 144, 9 a ten-stringed *nēbel* is mentioned; and in 1 Sam. 16, 23 David plays the *kinnōr* *with his hand*.^c Though there is no positive proof in the OT of a plectrum 15 being used, it must not be inferred that such an instrument did not exist.

The representations of stringed instruments found on Jewish coins are, in shape, like the Greek lyre and cittern. The lyre (figs. *m*, *n*) has a kettle-shaped sounding-board below the strong oval body in which the lower ends of the strings are fixed; the frame is simple and nearly square. The cittern 20

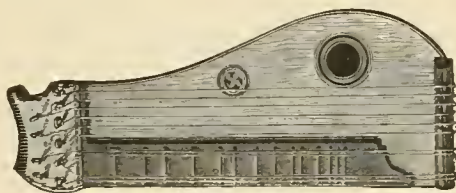
^a The ancient cittern (or *cithara*) is, of course, quite different from the cittern (or *cithern*) used in the 16th and 17th centuries, which was shaped like a lute, but strung with wire, and played with a quill or plectrum; nor must it be confounded with the modern German *zither* (the so-called *Bavarian zither*; fig. *o*) which is placed on a table, and the performer uses both hands while playing on it.

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^b The Æ between obverse and reverse means *aes*, copper.

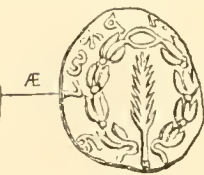
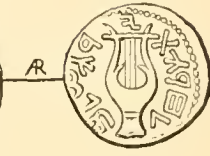
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^c [To infer from this passage that David, when playing on the *kinnōr*, used his hand only, and not a plectrum, is as unjustifiable as to infer from the phrase *he slew him with his own hand*, that the person referred to had not used any weapon. The addition *with his hand* merely emphasizes the fact that, in order to cheer Saul, David himself had to play; a placid mood was awakened in Saul only by David's playing and never by that of any other person. Whether or not David, in playing, used a plectrum is, in this passage, of no importance. Nor do the two passages 1 Sam. 18, 10 (J) and 19, 9 (E) prove that David used no plectrum when playing on the *kinnōr*; the narrators only meant to call attention to the fact that David had no weapon in his hand when Saul threw his spear at him.—P. H.]

Fig. *o*.

BAVARIAN ZITHER.

(figs. *p*, *q*) has an elegant vase-shaped foot which is hollow and serves as a

Fig. *p*.CITTERNS ON JEWISH COINS.^aFig. *q*.

sound-body. The sides of the frame are curved and joined across the top by a straight bar to which the strings are fastened. The number of strings in both instruments varies from three to six. In spite of their resemblance to Greek
 5 instruments, it may be taken for granted that they would not have been employed as emblems on coins if they had nothing in common with those used in the Jewish sacred music. Besides, the stringed instruments on the Assyro-Babylonian and Egyptian monuments, even of the earliest days, are
 10 similar in shape to the lyres and citterns seen on these coins. Among the nations just named, that ancient instrument, the lute, was as common as it still is among Eastern peoples, a proof of the tenacity with which ancient customs maintain themselves in that department of art also with which we are dealing. Apart from the somewhat uncertain identification of the various OT
 15 terms with any particular instruments, the archeological evidence which we possess certainly warrants the conclusion that the harp, the lyre, and the lute were all in common use among the ancient peoples of Western Asia.

Fig. *r*.

OLD BABYLONIAN HARP FROM TELLOH

Fig. *s*.EGYPTIAN PICTURE OF A
BEDOÛIN PLAYING
THE LYRE.

The earliest of all existing representations of stringed instruments was discovered by the French excavations (1875-1880) at Telloh in Southern Babylonia (fig. *r*). It belongs to the pre-historic period. The instrument is

^aÆ = æs, copper; AR = argentum, silver.

of large dimensions, with a sound-body, and is rudely ornamented. Its numerous strings are fixed in a strong cross-bar, the right hand support of which is partly hidden by the figure of an animal which stands, by way of ornament, on the sound-body. The shape of the instrument is of special interest. It reminds us of the form and the use of the Egyptian and Greek lyres, but 5 when we reduce this instrument to a somewhat smaller and more manageable size it has also some resemblance to the famous picture of the Bedouin playing the lyre (fig. 5). This figure is taken from a picture in an Egyptian tomb. It belongs to the time of the 12th Dynasty (about the end of the 30th century). A Semitic chieftain is immigrating with his followers, wives and 10 children, into Egypt and asking the Egyptian Governor to receive him. Here we see an instrument in use among a tribe of Semitic Bedouins living close to Egypt. The musician plays while walking. He carries the instrument, which is square, but slightly narrowed toward the front, under his left arm. The picture indicates this in a very primitive manner by making the left arm together 15 with the whole shoulder project forward. The left hand seems to twitch the strings, while the right strikes them with a plectrum. Eight strings are stretched horizontally, some of them obliquely, from the board of the flat sound-body to the outside cross-bar of the frame, but it is impossible to determine from the picture in what way the strings are fastened. Later Egyptian figures show us 20 that this instrument was widely used in Egypt. The inference that such a lyre was in common use among the Semites of Western Asia is supported by a very



Fig. 1.

SEMITIC CAPTIVES PLAYING ON LYRES, GUARDED BY AN ASSYRIAN WARRIOR.

remarkable Assyrian picture (fig. 1) of three captive Semitic exiles guarded by an Assyrian warrior. The captives are playing on lyres. From the dress, they are probably Israelitish captives. A comparison with other pictures such as 25 that on the Obelisk of Shalmaneser II. (see *Judges*, p. 58, note 5) and that of the captive Israelites before Lachish (*cf.* the full-page illustration in *Isaiah*, p. 48) makes this hypothesis probable. The type of face as well as the dress of all three is the same. The first two wear the head-dress which we meet with on

the pictures referred to. All three are playing on the same kind of instrument. Like the lyre in the Egyptian picture of the Bedouin (fig. *s*), it is played with both hands, but whether with a plectrum, or not, cannot be clearly seen. The sound-body, if there be one, is out of sight under the left arm. The frame, to
 5 the cross-bar of which the upper ends of the strings are fastened, seems to be lightly constructed of three round wooden rods; it widens toward the top. The picture recalls Ps. 137, 2, 3.

The Assyrian and the Egyptian monuments exhibit a great variety of instruments. The Assyrian band (fig. *u*), belonging to the time of Assurbanipal

Fig. *u*.

ASSYRIAN BAND.

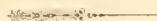
10 (668–626 B. C.), consists of eleven musicians, some of them eunuchs. Seven are playing on large harps, held upright, two are blowing double-flutes, one beats the drum, and one plays the dulcimer, an instrument similar to the *qânûn* or *santir*^a of the modern East. The musicians have gone out to welcome home
 15 the returning conqueror. Accompanying them are a number of women and children who keep time to the music by clapping their hands, a custom prevalent also in ancient Egypt and still univer-
 20 sally practiced by the modern Arabs. One of the women is compressing her throat with her hand, just as Arab and
 25 Persian women do at the present day, in order to produce a peculiarly shrill and vibratory note.

The harps were held upright
 30 right and no doubt supported by the broad belts which the musicians wear round their waists (fig. *v*). The curved sounding-board of these in-
 35 struments is bent slightly for- third side opposite the sounding-board is a characteristic feature of both the Assyrian and the Egyptian harps. The instrument is played with both hands without any plectrum. A similarly formed instrument, but with the peculiarity

Fig. *v*.LARGE ASSYRIAN
HARP, CARRIED
UPRIGHT.

ward at the top, covering the upper ends of the long strings like a shield (cf. p. 223, l. 7). The pegs for tuning are at the side of this shield-like frame. We observe also a number of holes in it, the object of which may have been to increase the volume of sound. The twenty strings are fastened on a horizontal cross-bar below, their ends hanging down a good way over it. The whole instrument has the shape of a long triangle. One of the long sides is curved, and on the other long side the strings are not enclosed in any frame, just as the string of an archer's bow (cf. p. 222, l. 12).

This absence of a post or



^a The Arabic word *santir* is a corruption of the Greek *psaltérion*, psaltery (cf. p. 227, l. 14).

that it has its front side enclosed, is shown in a figure of a Babylonian harp, on a seal-cylinder (fig. *w*).



Fig. *w*.
BABYLONIAN HARP.



Fig. *x*.
ASSYRIAN HARP, CARRIED
HORIZONTALLY.

The musician represented in fig. *x* has an instrument similar in form to the one in fig. *v*, but held in a different way. The open side of the harp is not toward the outside, as in fig. *v*, but is next to the player. The sounding-board is not curved, but straight, and runs out to a sharp point in front; it forms the lower side of the instrument. The ornamented string-holder with the pegs for tuning stands upright on the side furthest from the player. This harp has nine strings and is struck with a long plectrum.



Fig. *y*.
ASSYRIAN DULCIMER.

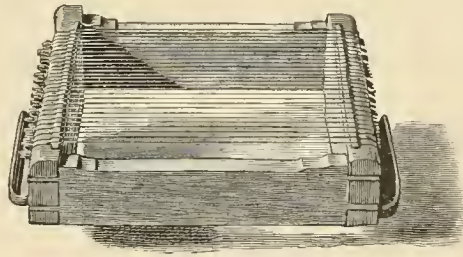


Fig. *z*.
MEDIEVAL PSALTERY.

The instrument of the musician (fig. *y*) who walks behind the first harper in the sculpture of the Assyrian Band (fig. *u*) has only an apparent resemblance to the two upright and horizontal harps (figs. *v* and *x*), owing to the defective perspective (*cf.* p. 172, l. 25). It is not a harp, but a dulcimer (Ital. *salterio tedesco*, Arab. *qânûn* or *santîr*; see p. 226, l. 13). The sound-body is not shaped like a rectangular box as in the medieval psaltery or dulcimer (fig. *z*) or as in the modern Arab *qânûn*, but is flatter and shaped like a shallow pan. The bar to which the outer ends of the strings are fastened should, of course, have been

drawn, not lengthwise, but crosswise. The longitudinal direction of the string-holder would be just as impossible as the arching of the strings, by means of which the Assyrian artist has endeavored to indicate the bridge which, owing to the horizontal position of the instrument, he was unable to represent. The

5 dulcimer of the modern Arab is made of fine wood, 30 inches long and 13 inches wide, the sounding-board is pierced in certain places, and over the apertures fish-skin is

10 stretched; the strings of catgut are stretched over a low bridge; each note has three strings, just as in the Italian psaltery or dulcimer (fig. aa, 1761 A. D.) which has 75 strings for 25 notes. Like the Assyrian dulcimer, the

15 modern *qâmin* is struck with a plectrum.

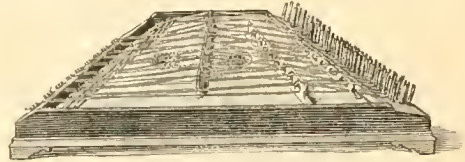


Fig. aa.

ITALIAN PSALTERY OR DULCIMER.



Fig. bb.

ASSYRIAN CITTERN.



Fig. cc.

ASSYRIAN LUTE.

Another sculpture (fig. bb) shows a five-stringed Assyrian cittern with a boldly curved outer rim and strongly made side frames. The sound-body is hidden by the player's person. Certain details in the shape of this instrument remind us strongly of the more regularly formed Greek *cithara* which we have

20 compared with the instruments seen on Jewish coins (figs. p, q). In the Assyrian Quartet represented below (fig. qq, p. 232) we see a five-stringed instrument with a plain rectangular frame, and a six-stringed cittern with curved sides.

The lute-player (fig. cc) has a lute with a small oval body, the convex form of which is not clearly discernible in the picture. From the body of this

25 instrument there projects a very long neck, over the head of which the ends of the strings hang down. The body of this lute rests under the right arm of the player, and the instrument is held up obliquely sideways. The strings are struck, with the right hand, directly above the body of the instrument and apparently stopped at their upper end with the left hand.

30 Quite similar to this Assyrian lute is the lute seen in the picture of the Egyptian band (fig. dd) which consists of two female harpers (1 and 5), three women with a cittern (2), a lute (3), and a double-flute (4) respectively, and a woman in the rear keeping time to the music by clapping her hands. This picture shows us clearly two kinds of Egyptian harps, differing not only in

35 shape, but also in the way they are played. One (1) is set upright on the ground, and the musician stands while playing; the other (5) is carried horizontally on the shoulder. In the Valley of the Nile the harp has been used from the earliest days and was the favorite instrument of the Egyptians. That

the harp was employed in public worship is proved by the picture of the large harp played by priests, which has been reproduced as the frontispiece of this Book; the picture given below is an example of the large harp used for secular purposes.

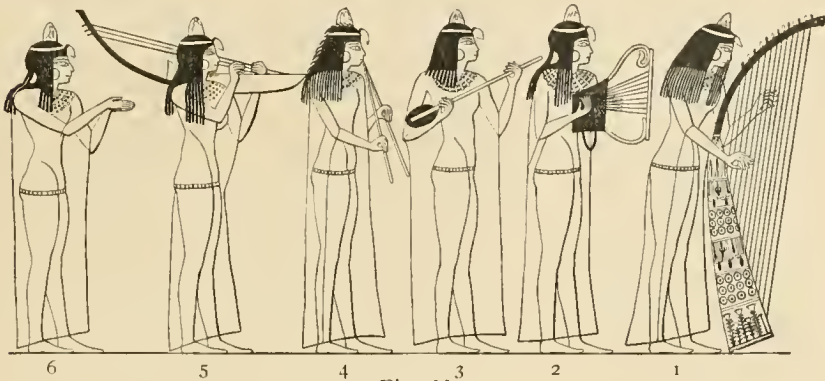


Fig. dd.
EGYPTIAN BAND.

Egyptian harps are found in a great variety of shapes. There is a considerable difference between them and the Assyrian harps,—a point well worth noticing. In its earlier form the Egyptian harp is simply a curved wooden bow (cf. p. 222, l. 12), to the upper part of which the strings were fastened and stretched by pegs. In later times this part was broadened and thus developed into a sound-body. While playing on this harp the musician kneels, and the frame of the instrument rests on his shoulder (fig. ee). The easy change to the harp as we see it in our frontispiece of the two Egyptian harpers, where the harp rests on the ground without being supported by the player; the body of the instrument is a kettle-shaped sound-body handsomely carved. This instrument is as tall as a man; the strings are twitted with both hands. The upper string-holder projects forward, whereby the original triangular shape is still retained. The open side is turned away from the player.



Fig. ee.
EGYPTIAN HARPER KNEELING.

Smaller portable harps are found in a great variety of shapes. But a triangular form is always retained, however much it may be modified. The small harp represented in fig. ff has still the shape of a bow. The bent bow is hollow, thus strengthening the sound. The wooden bar inserted crosswise holds the twenty strings, apparently without any pegs, maintaining at the same time the tension of the bow-shaped frame. Another of these small harps

(fig. *gg*) has ten strings and a sounding-board with holes; down the middle runs a projecting piece of wood to which the strings are fastened. The neat little nine-stringed harp (fig. *hh*) which ends in a bird's head is almost a regular

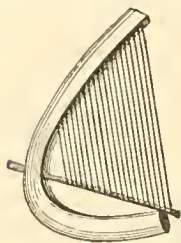


Fig. *ff*.
SMALL BOW-SHAPED
EGYPTIAN HARP WITH
TWENTY STRINGS.

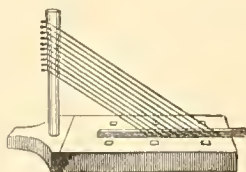


Fig. *gg*.
SMALL TEN-STRINGED
EGYPTIAN HARP.

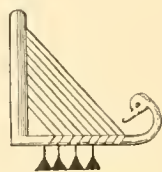


Fig. *hh*.
SMALL NINE-STRINGED
EGYPTIAN HARP.

triangle. Here conversely it is the upright string-holder that forms the sound-
5 ing-board. When compared with the harp carried on the shoulder, on which the
fifth musician in the picture of the Egyptian band is playing (fig. *dd*), two
other forms of the Egyptian harp are easily explained. In the process of
development these have come to be half lute, half harp. The triangular form
has become exceedingly obtuse, adapted to the way in which they were used.
10 The sounding-board, above which the strings are played, and which was held
in front, became in one case flat and long like a weaver's shuttle (fig. *ii*), in

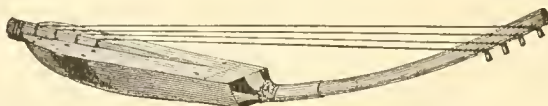


Fig. *ii*.
LUTE-SHAPED EGYPTIAN HAND-HARP.

the other across the body of the instrument, but, like the string of a bow, one
20 above the other to a string-holder placed in the middle of the sound-body. As
in the other harps, the pegs are placed in the end of the curved part of the
frame. The only harps carried on the shoulder were the large ones made in
this form. The lute-shaped Egyptian hand-harp in fig. *ii* is not very different from
the harps still in use in Africa,
25 especially in Zanzibar (fig. *kk*).



Fig. *jj*.
LUTE-SHAPED EGYPTIAN
HAND-HARP.

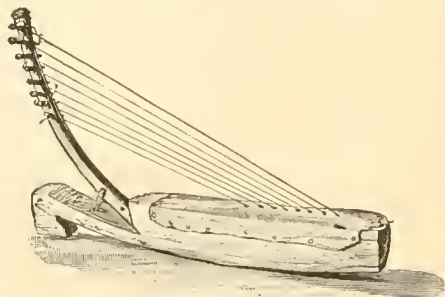


Fig. *kk*.
HARP FROM ZANZIBAR.

The nine-stringed cittern on which the second female musician in the picture
of the Egyptian band (fig. *dd*) is playing, is in shape remarkably similar to the
lyres of the three captive Semitic exiles (fig. *l*). It is played with a plectrum
which is suspended by a ribbon as a regular part of the instrument. The

picture of the lyre which we give here (fig. *ll*) has been drawn not from an ancient Egyptian representation, but from the original, preserved in the Royal Museum, Berlin. The high, narrow sound-body and the low but wide frame is peculiar; so, too, is the string-holder, shaped like the sound-body and attached to it.

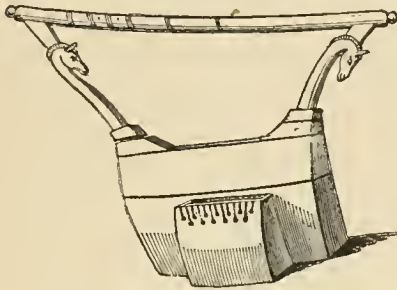


Fig. *ll*.

EGYPTIAN LYRE, PRESERVED IN THE
ROYAL MUSEUM, BERLIN.



Fig. *mm*.

EGYPTIAN LUTE.

The shape of the lute played by the third musician in the picture of the Egyptian band (fig. *dd*) is quite like that of the Assyrian instrument (fig. *cc*). Both instruments are also held and played in the same way; sometimes the Egyptian lute is struck with a plectrum. This Egyptian lute, as well as the Egyptian harp, is a very ancient instrument. On the other hand the instrument in fig. *mm* is in form exactly like the lute (mandolin, or guitar) played by the Arabs of the present day. This instrument (Arab. *'ūd*^a) has for centuries been exclusively used by Arab musicians. The praises of it are celebrated in many an Arab song. The oval kettle-shaped sounding-board of the Egyptian lute (fig. *mm*) forms the principal part of the instrument, as in the modern Arab lute (fig. *nn*). The neck up which the strings run is hardly longer than is necessary for the hand to hold it. Nevertheless the difference in tone must be considerable. In the modern Arab lute, (fig. *nn*), made of fine pine wood, the strings are not stretched close together. The head, or cross, in which the pegs

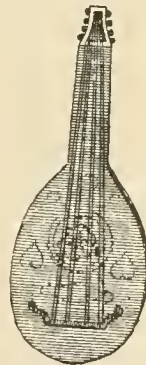


Fig. *nn*.

MODERN ARAB LUTE.

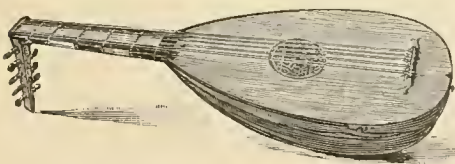


Fig. *oo*.

OLDEST FORM OF EUROPEAN LUTE.

and Egyptian lutes, but so that the broad front is turned full toward the

^aOur English name *lute* is the Arabic *'ūd* with the Arabic article *al* prefixed, *al-'ūd* (Portuguese *alaude*).

auditor. The oldest form of European lutes (fig. *oo*; 15th-16th cent.) is much like the Oriental lutes.

Instruments of Percussion.

Instruments of percussion were intended partly for marking time and partly for increasing the volume of sound on joyous, festive occasions.

Characteristic of the musical taste of Egyptians and Assyrians, as well as of modern Arabs, is their custom of keeping time by clapping their hands.

Drums are the instruments of percussion most frequently mentioned, especially timbrels or tabrets (tambourines, timbures, taborins,

149, 3; 150, 4). In the picture of Egyptian women with tabrets and castanets (fig. *pp*) the tabret is circular and flat, being a hoop with skin stretched tight over one side of it. Another kind, rarer than this, is the square tabret.

Quite similar to this Egyptian tabret is the Assyrian instrument which in the Quartet here represented (fig. *qq*) is struck by the front musician on the left. Like the Egyptian, it is held aloft with one hand. It is probable that there were some strings stretched across the skin just as in the modern Oriental tabrets. A drum of the form familiar to us is beaten by the Assyrian musician (fig. *rr*) who is the last but one of the Assyrian band (fig. *u*). It is a used exactly as it still is by Arabs of to-day.

The cymbals (Heb. *mēçiltāim*) were beaten in order to mark the time. Josephus (*Antiq.* vii, 12, 3) describes the *cymbala* as large broad plates of bronze. This was the instrument by which the chief musician led the performers. The Assyrian musician in fig. *ss* has bell-shaped cymbals which are struck against each other from above downward. The musician, who in the Assyrian Quartet (fig. *qq*) stands behind on the right, has another kind of



Fig. *pp*.

EGYPTIAN WOMEN WITH TABRETS AND CASTANETS.



Fig. *qq*.

ASSYRIAN QUARTET.

tabors, &c.) which are beaten with the hand. The tabret (Heb. *tôph*, Arab. *duff*, whence Spanish *aduffa*) is generally played by women, and on all festive occasions, with dancing, singing, at weddings, public festivals, and in processions. Even in religious music the tabret had its place (Pss.

the tabret had its place (Pss. round drum with skin stretched tight over its upper side, carried by a belt and struck with the palms of both hands. Egyptian pictures show us a similar instrument, the sides of which are, however, curved more like a little barrel. It is beaten with the hands and also with sticks. The tambourine was also

cymbals, circular dish-shaped pieces of metal with an outside handle, which are struck against each other sideways.



Fig. rr.

ASSYRIAN DRUMMER.



Fig. ss.

ASSYRIAN CYMBALIST.

Castanets also must have been in use; some scholars think these are meant by the *qilqelê-shéma* of Ps. 150, 5 (AV, *loud cymbals*); but this is by no means certain.

The sistrum (cf. RV, margin, 2 Sam. 6, 5) is an instrument for shaking (fig. tt), which the Egyptians used in public worship in order to call attention to the several acts of the religious service. It consisted of an oval metal frame, through which passed a number of metal rods to the ends of which rings were hung. It was furnished with a long handle by which it was shaken.*

Neither on Egyptian nor on Assyrian monuments is there any instrument found like our *triangles*, nor is this instru-

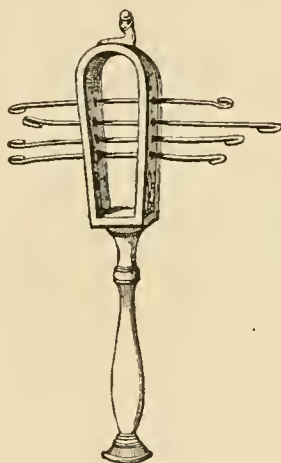


Fig. tt.

EGYPTIAN SISTRUM.

both cases it is natural to think of instruments of percussion [unless, indeed, by *shalishim* we are to understand small triangular harps; see p. 229, l. 32, and compare the Greek *trigon*, a kind of triangular harp.—P. H.] Among instruments of percussion, modern Arabs are especially fond of the kettle-drum, the drum, the tambourine and the castanets, all favorites in the harem to accompany dancing. The drums, with two strings over the skin, have the same shape as Egyptian and Assyrian drums (fig. uu). Of very frequent occurrence is a mushroom-shaped clay drum (fig. vv), with a thin skin drawn

5
ment of percussion known
to the Arabs of the
present day. It is there-
fore very questionable to
translate the instrument 10
shalishim 1 Sam. 18, 6
triangles (RV, margin,
triangles or *three-stringed*
instruments), though ety-
mology shows that it 15
must have some connec-
tion with the number
three. In like manner
the explanations of the
name of the instrument 20
mēnānē'im 2 Sam. 6, 5
(AV, *cornets*; RV, *casta-*
nets; RV, margin, *sistra*)
depend either on a tradi-
tion of little value or 25
on pure conjecture. In

* An Oriental instrument for shaking, which is still in use in the bands of German infantry regiments, is the Turkish *crescent*, called in German *Mohammedsfahne* or *Halbmond* or *Schellenbaum*.

tightly over its broad upper end, but open at the small lower end. A pair of modern Arab kettle-drums, also made of clay and covered on the tops with parchment, are represented by fig. *xxv*; they are of unequal size and give different notes. The two drums are joined to each other^a and covered on the outside with a network of strings which keeps the vellum tight. The first two drums (figs. *uu* and *vv*) are beaten with the hand, the kettle-drums (fig. *xxv*) with sticks.

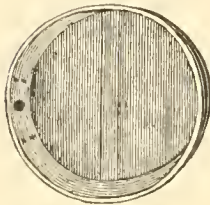


Fig. *uu*.
MODERN ARAB
DRUM.



Fig. *vv*.
MUSHROOM-SHAPED
ARAB CLAY DRUM.

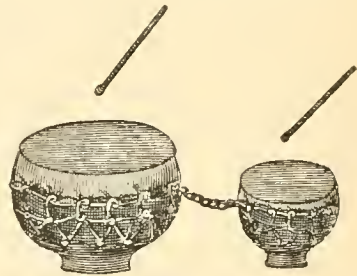


Fig. *xxv*.
MODERN ARAB KETTLE-DRUMS.

The tambourine (fig. *xxv*) has exactly the shape of the old circular tabrets. In the circular frame are five openings, into each of which three small round pieces of brass are inserted. When the instrument is shaken these strike against each other with a jingling sound.

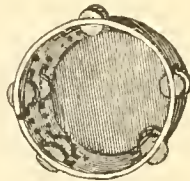


Fig. *xxv*.
MODERN ARAB TAMBOURINE.

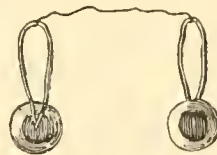


Fig. *yy*.
MODERN ARAB CASTANETS.

The castanets (fig. *yy*), made either of brass, ivory, or wood, are held by a loose loop between the thumb and index finger. They are the usual instrument with which to accompany dancing.

^a The object of the chain joining the kettle-drums is to enable a horseman to play upon them slung in front across the saddle. Kettle-drums, in pairs, are still used in the bands of certain European cavalry regiments, for example, German cuirassiers.



List of Illustrations



Plates.

1. Egyptian Harpers Frontispiece.
2. The Holy Mountain of Zion facing p. 2.

Our illustration (from a sketch made by OTTO GEORGI, who accompanied Professor LEPSIUS on his expedition to the East) represents Jerusalem as seen from *Kafr Silwân*, that is, the village of Siloam, SE of Jerusalem, opposite the Pool of Siloam (see *Isaiah*, p. 12), on the other side of the gorge of the Kedron (now called *Wâdy en-Nâr*) which separates Mount Zion (the eastern ridge of Jerusalem) from the Mount of Olives (E of Jerusalem). In the foreground of the picture we see the bridge across the valley of Kedron, and above this bridge, on the right, the monument known as the Tomb of Absalom (2 Sam. 18, 18), which, however, seems to be not older than the time of Herod (37 B. C.—4 A. D.).

The part of Jerusalem before us is the south-east quarter embracing the sacred district of the *Haram esh-sherîf*, the huge artificial platform of the ancient Temple area on Mount Zion. The Haram enclosure, next to Mecca the most sacred place of all Moslems, is oblong, measuring 926 feet on its south face and 1530 feet on its east side; the northern and western sides being respectively a little longer.

Mount Zion was not so much a separate hill as the centre and highest portion of the eastern ridge of Jerusalem. Originally there was a mound of rock in the centre of this ridge, around which a vast platform was raised, supported partly by massive piers and arches, tier above tier, and partly by walls of stupendous masonry, filled in with stones and earth (cf. TRISTRAM, *Bible Places*, London, 1897, p. 170). The crest of the hill is now crowned with the magnificent octagonal structure of the *Kubbet es-Sakhra*, or *Dome of the Rock*, which we see in the centre of our picture. This mosque (or station, Arab. *maqâm*, in the court of the Mosque el-Aksa; see below, l. 38) was built by the Omayyad Calif Abd el-Melik, 691 A. D. The sacred rock (*es-gâkhare*) covered by the *Dome of the Rock* seems to be the place where David built his altar (2 Sam. 24, 25). Here, probably, stood also the altar of burnt-offering of the Temple of Solomon. The Temple itself was behind (west of) it, probably on the place which was the threshing floor of Araunah in David's time (2 Sam. 24, 18 ff.). The crest of the sacred rock is so rugged that it is impossible to suppose that there ever was a threshing floor on it.

Contiguous to the Temple, on the southern end of the platform (that is, on the left hand side of the *Dome of the Rock* in our illustration) stood the Royal Palace built by Solomon. The south-western angle of the Temple area is now occupied by the vast pile of buildings known as the Mosque el-Aksa (*el-aqqâ*), that is, *more remote* (than the Sacred Mosque of Mecca; cf. Koran, sura 17, 1), originally the Basilica of St. Mary, built by Justinian (527–565 A. D.).

The author of 1 Macc. expressly identifies Zion with the hill on which the Temple was situated (1 Macc. 4, 37 f.; 7, 33). The tradition identifying the holy mountain of Zion with the (somewhat higher) south-west hill, which we see in the background of our picture on the left, does not reach beyond the 4th cent. A. D.

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Musical Instruments.

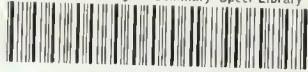
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